

# Archaeologia Cambrensis.

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## ILLUSTRATIONS OF THE PARISH REGISTERS OF PRESTEIGN.

*(Read at Kington.)*

THE keeping of registers of births, deaths, and marriages, was enjoined, as is well known, by Cromwell, Henry the Eighth's minister, as early as 1538; but they were not kept in country parishes until the beginning of the reign of Elizabeth; and it is rarely that they are met with in so complete a state, or from so early a period, as in the case of the registers of Presteign. Old parish registers can scarcely ever fail, however remote and generally unknown the parish may be, to yield some matters of interest to the antiquary, although the subjects must necessarily be modern compared with the topics usually discussed at these meetings. I shall confine the present attempt at the illustration of the parish registers of Presteign to two points,—the plague or pestilence, and the movements of Charles I during the civil war.

The pestilence ravaged Presteign at least at three periods subsequent to the commencement of the registers, namely in the years 1593, 1610, and 1636-1637. A modern writer has well observed,—“The terms ‘pest,’ ‘pestilence,’ and ‘plague,’ were long employed in Great Britain, as were the corresponding terms in other languages, both in ancient and modern times, to denote simply a disease attacking a great number of persons

simultaneously and in succession, and destroying a large proportion of those whom it attacked: in short, a widely diffused and malignant epidemic. At the present day these terms are restricted to signify a particular form of disease of frequent occurrence in the countries bordering on the eastern extremity of the Mediterranean, the Levant, and the Archipelago, but occasionally appearing also in countries more or less remote from those regions."<sup>1</sup>

So uncertain is the evidence as to the precise character of these epidemics, that before a committee of the House of Commons, in 1819, many witnesses expressed a strong opinion that the plague in London, of 1665, was really not that disease, although the better opinion seems to be that it was. Of the nature of the disease which prevailed at Presteign in the above years (1593, 1610, and 1636-7), we are necessarily in the dark. Some one who has examined the registers, apparently in the seventeenth century, has simply noted the above as "*anni pestiferi et lethales*." Although we have no direct evidence, in the registers, of pestilence before 1593, we have a record of Presteign being subject, in 1551 (ten years before the earliest entries in the Register) to the pestilence known as "the sweating sickness."

Dr. Caius, who lived in the sixteenth century, and of whom Sir Henry Ellis speaks<sup>2</sup> as "one of the most learned and most rational physicians of his day," wrote two treatises upon this disorder,—one in Latin and the other in English; and he gives the following account of the progress of the disorder through the country in 1551:

"The fifth [sixth] time of this fearful ephamera is this: in the year MDLI of oure Lorde, and the fifth yeare of oure soveraigne Edwarde the Sixthe, beginning at Shrewesbury the middest of April, proceeding with greatest mortalitie to Ludlowe, *Presteene*, and other places in Wales; then to West Chester, Coventre, Oxenforde, and townes in the southe, and such as were in and about the way to London, whither it came notablie the seventh of July, and there continuing sore with the losse of CLXI from the ix day until the xvi day. From that it abated until the

<sup>1</sup> Encycl. Brit. 8th ed. I—N—T.

<sup>2</sup> Ellis's *Letters*, 1st Series, vol i, p. 296.

xxx day of the same, with the loss of CLXII more. Then ceasing there, it went from thence through all the eastern parts of Englande into the northe, until the end of Auguste, at which tyme it diminished, and at the end of Septembre it fully ceased."<sup>1</sup>

This disease was called by the learned and foreigners "sudor Britannicus," and by the common people of the country "the sweat," or "new acquaintance." It is an odd circumstance that the cholera, on its first appearance, was nicknamed by the country people "the new delight."

The sweating sickness made its first appearance in England in 1483, in the army of Henry VII, after his landing at Milford Haven. It appeared again, raging chiefly in the summer, in 1485, in 1506, in 1517, in 1528, and, according to Sir Henry Ellis, for the last time in 1551. In 1517 it was so violent as sometimes to prove fatal in three hours. It more commonly killed those who were seized with it in seven or eight hours. Those who survived twenty-four hours generally recovered. The symptoms are described as alarming from the first moment,—such as burning heat, excessive sickness, headache, delirium, unquenchable thirst, vehement pulse, and labouring breath. Old people, children, and the poor, were least subject to its attacks. The state of unfortunate patients suffering from the particular symptom which gave its name to the disease, may be imagined from the following anecdote related in the "merrie tales of Skelton," poet laureate to Henry VIII. It is entitled "How Skelton drest the Kendal Man in the Sweat Time":

"On a time Skelton rode from Oxford to London with a Kendal man, and at Uxbridge they baited. The Kendal man laid his cap upon the board in the hall, and he went to serve his horse. Skelton took the Kendal man's cap, and put betwixt the lining of it and the utter [outer] side a dish of butter; and when the Kendal man had drest his horse, he did come in to dinner, and did put on his cap (that time the sweating sickness

<sup>1</sup> See the English Treatise. 12mo. London, 1552.

was in all England). At the last, when the butter had take heate of the Kendal man's head, it did begin to run over his face and about his cheeks. Skelton said, 'Sir, you sweat sore; beware that you have not the sweating sickness.' The Kendal man sayd, 'By the mass Ise wrang! I bus goe tyll bed.' Skelton said, 'I am skilled in physick, and specially in the sweating sickness, that I will warrant any man.' 'In good faith,' said the Kendal man, 'do see, and I'll pay for your shott to London.' Then did Skelton get a kerchief, and said, 'I will bring you a bed,' which was done. Skelton caused the cap to be sod in hot lee, and dried it. In the morning they rode merrily to London." (*Skelton's Works*, by Dyce, vol. i, p. 57.)

Returning to the parish Registers, I proceed to notice the extent of the suffering of the inhabitants from the plague or pestilence in 1593, which we are enabled to ascertain in consequence of the letter "p" being placed opposite to the name. The disease broke out in the month of May in that year. Johan, wife of Lewis ap ..... who was buried on the 10th of May, was the first victim. The infectious character of the disease is evidenced by the next entries of deaths from it. Richard, the son of John Tozer (?), was buried on the 16th; and on the following day, Catherine, another child of the same person. On the 18th, Johan, the wife of David ap Morys, was buried; and on June 1st, Daniel ap Morys. The total number of burials in May was eight, four of them victims of the pestilence. In June the total was twenty-two, of which fourteen have the fatal "p" affixed to their names. The disease now made fearful progress, evidently with the hotter weather. The burials in July were a hundred and fifteen, of which a hundred and fourteen are attributed to the pestilence. So rapid was the increase, that from the middle of July the Register gives merely the name of the person buried, omitting the name of the husband in the case of a wife, and of the father in that of a child. In August the mortality rose still higher. Of a hundred and forty-nine burials, all but one were of persons who died from the pestilence. The greatest number buried in one day, in August, was ten; on July 21st, the number was twelve. With the

cooler weather of September the deaths decreased to fifty, of which all but one were from pestilence. In October the deaths were eleven, all from the pestilence; in November four, all of the pestilence; in December six, four of the pestilence; in January 1594, three burials, neither having the "p" affixed; in February six, two of the pestilence, being the last on this occasion.

To form a correct notion of the effect of this destruction of life on the general population of the place, it is of course essential to ascertain the ordinary rate of mortality about the same time. If the entries are to be depended on, the mortality fluctuated very considerably; indicating probably the occasional occurrence of pestilence or other epidemics, although not so denoted by the entries. The total number of burials in 1561, the first year of the Registers (and within ten years of the outbreak of the sweating sickness at Presteign of 1551, as recorded by Dr. Caius), was twenty-one; in 1563, twenty; in 1565, forty-seven. The entries for 1567-8 are lost; but in 1569 we find seventy burials; and in 1570, fifty; in 1571, forty-two; and in 1572, thirty-seven. For the next seven years the entries are lost or imperfect. In 1579 the burials were forty-eight; in 1580, seventy-seven; in 1581, forty-one; in 1582, thirty; in 1583, thirty; in 1584, twenty-seven; in 1585, fifty-five; in 1586, seventy-five; in 1587, a hundred and forty-seven; in 1548, forty-seven; in 1589, forty-eight; in 1590, fifty-three. In each of the two years immediately preceding the pestilence of 1593, the burials were thirty-eight. The total number of burials in 1593 was three hundred and eighty-three, of which three hundred and fifty-two were of the pestilence; while in the two subsequent years of 1594 and 1595 the burials were thirty-nine and forty-seven respectively.

Another perhaps more interesting question generally connected with these investigations, is, what proportion did the population of Presteign, in the sixteenth century, bear to its present population? For by ascertaining the facts in particular places, we get the data for more

accurately determining the population on the Welsh border in past and present times. Failing this, we cannot ascertain what proportion of the inhabitants became affected with plague. The statistics of other places furnish details shewing that fully fifty per cent. of those who sickened died.

There are many reasons for supposing Presteign to have been a larger town in the sixteenth century than it is at present. Leland speaks of it as "a good market town."<sup>1</sup> He tells us: "Preesteene was but a Welsh village about Henry the Fourth's time, until Richard Martin, Bishop of St. David's and Chancellor of the Marches, got priviledge for it, and made it a marktett towne, that now is very celebrate for corne." Camden, to the same effect, writing some fifty years later, says: "Scarce three miles to the east of Radnor lies Presteign, in British Llanandras (or St. Andrews), which, from a small village in the memory of our grandfathers, did by the favour and encouragement of Martin, Lord Bishop of St. David's, become so eminent and beautiful a market town as in some measure to eclipse Radnor."

Besides the trade in corn, tradition records the fact that a manufactory of woollen cloth was carried on at Presteign. Traces of buildings extending on both sides of the river Lug may still be seen;<sup>2</sup> and there is no doubt that John Beddoes, the founder of Presteign Grammar School in 1568, was a clothier carrying on business there. Still the omission of Leland and Camden to allude to the trade is strong evidence that the town was not dependent on the manufacture for its prosperity. Perhaps the most remarkable evidence of the comparative importance of Presteign as a town in the sixteenth century, is to be found in the Statute Book. The statute 35 Hen. VIII, c. 4, entitled,—“An acte touchinge the repayinge and amendinge of cer-

<sup>1</sup> Itin. v, f. 3.

<sup>2</sup> See also Williams's "History of Radnorshire" in the *Archæologia Cambrensis*.

taine decayde houses and tenements as well in England as in Wales," recites that—

"Forasmuch as in tymes past diverse and many beautifulle houses of habitation have been within the walles and liberties of the towne of Shrowsberie in the county of Salop, the cittie of Chester in the countie of Chester, the towne of Ludlowe in the countie of Salop, Haverfordweste in the countie of Haverfordwest in South Wales, the towne of Pembroke, Tenbie in the countie Pembroke, the towne of Karmardyne in the countie of Karmardyne, the towne of Montgomerie in the countie of Montgomerie, Cardiffe, Swansea, Cowbrig, Newe Radnor, and *Prestend* in the countie of Radnor; and the towne of Brecknocke in the countie of Brecknocke, the towne of Maldon in the countie of Essex, the townes of Uske, Abergavenny, Carlyone, and Newport, in the countie of Monmouth; and the townes of Lancaster, Preston, Lyrepole, and Wygan, in the countie palatyne of Lancaster; which now are fallen down and decayed, and at this time remain unreedified, lyinge as desolate and voide groundes, and many of them adjoininge nighe unto the highe streetes, replenished with muche odor, filthe, and uncleanes, with the pytts, sellars, and vawtes lyinge open and uncovered, to the great perill and danger of all the inhabitants and other the king's subjects passage by the same; and some houses be verie weke and feeble, redy to fall down, and be verie dangerouse to passe by, to the decaye and hindrance of the said citties and borough townes."

The statute then requires the owners or possessors of void grounds on which houses had been built within forty-five years, or of houses fallen into decay, to rebuild within two years after proclamation made, on the ground; and in default, the chief lord, or immediate lords, of whom the grounds were holden, were to enter and repair within a certain time; and in default, persons having rent-charges were to do the same; and in their default, the mayor, aldermen, or burgesses, or other head officers of the city; and in their default, the first owners or possessors were empowered to reenter and possess.

Although the first impression on reading this recital in the statute, is that the towns mentioned had fallen into decay, probably the more correct mode of treating

the statute is to regard it in much the same light as a modern "Towns Improvement Act." To read it otherwise, would, so far as relates to Presteign, place the allegation in the statute and the statement of Leland (who wrote about the same time) in conflict. Still it is possible that one result of good Bishop Martin's patronage of the town may have been the not uncommon one in the present day, of over-building. The various subsequent fortunes of the other towns referred to,—the rapid rise of the Lancashire towns on the one hand, and the all but non-existence, up to the present day, of Montgomery, Caerleon, and New Radnor, as towns, teach us how little dependent on the statute book, districts are for their prosperity. The association of Presteign with Liverpool ("Lyrepole") will excite a smile.

In the correspondence of Roland Lee, who was made Bishop of Lichfield and Coventry in 1534 (after having officiated at the marriage of Henry VIII with Anne Boleyn), and who was in the following year made President of the Marches, there is a reference to Presteign not altogether flattering. Writing to Cromwell from Ludlow, he says,—“I have been into Wales, at Prestayne, where I was right heartilie welcomed with all the honest in that parte, as Sir James Baskerville and many other, without any speares or other fashion as heretofore hath been used, as at large this bearer shall enforme you; which journey was thought much dangerous to some; but God willing, I intend after Easter one moneth at Presteyne, even among the thickest of the thieves, to do my master such service as the strongest of them all shall be affrayed to do as to fore God willing.”<sup>1</sup>

A judge in the present day might, writing to the Lord Chancellor, also speak of being received by the sheriff without spears or javelins as heretofore (recent legislation, as is known, allowing the unarmed, blue-coated police constables to be substituted for javelin-men); but, unlike Lee, the judge could add that his services were

<sup>1</sup> Ellis's *Letters*, 3rd Series, Letter CCLIII.

not required at Presteign, and that in token of that fact he received from the sheriff a pair of white gloves.<sup>1</sup>

Returning from this digression, one other test of the prosperity of Presteign a century later may be referred to. In 1636 the sum required to be supplied by the "town of Prestinge" for "ship money" was £28; while the whole borough and liberty of New Radnor, comprising a considerable area, was to furnish only £6. The sum assessed in this and the following years appears to have been fully collected in Radnorshire, which was not the case in many other places.<sup>2</sup>

I have only a few particulars to give of the plague in 1610 and 1636-7. Whether the disease at these periods was or was not of the precise character of the eastern plague, there is no doubt that it was termed "plague," for it is so called in the Statute Book and elsewhere. The total number of burials at Presteign in the year 1610, was a hundred and sixty-one; but no distinction is made between those who died of the plague, and of other diseases; and the only direct statement that it was the plague, is the entry before referred to in the leaf of the Register, "anni pestiferi et lethales 1593, 1636, 1637, 1610." The burials in 1608 were thirty-six; in 1609, fifty-two; in 1610, as we have seen, a hundred and sixty-one. In 1636 and 1637 we have more precise evidence than is furnished in 1610, namely the letter "p" affixed to the entries.

Although the significant letter "p" is not affixed until June in 1636, it is more than probable, from the increased rate of mortality, that the disease had broken out earlier in that year, and probably in the previous year. The total number of burials in 1634 was thirty-nine, while in 1635 they increased to sixty-two. The total number of deaths by plague in 1636 was a hundred and forty-six, leaving seventy-four deaths apparently from other causes; but, as already observed, a part of that number was probably of the severe epidemic. In

<sup>1</sup> At the assizes in July last there was neither prisoner nor cause.

<sup>2</sup> See Rushworth, 2nd edition, vol. ii, p. 343, etc.

1637, fifty-seven deaths are recorded by plague, being twenty-eight for other causes.

The removal of the market from the town, and the provision made for the support of the infected persons, are mentioned in Williams's "History of Radnorshire," published in the *Archæologia Cambrensis*, and therefore need not be farther adverted to.

Whether plague, in its frequent visitations, was always imported from the East; or whether, as seems not improbable, it was generated in this country by the neglect of ventilation in the houses even of those belonging to the more opulent classes, and the total ignorance and consequent neglect of all sanitary requirements,—the question is an interesting one; but this is not the place to discuss it. The information we obtain from these parish Registers is very scanty; but it is all we can now gain, so we must be thankful for even the brief but significant "p" prefixed to the instances of death by plague. It is useful to search these "short and simple annals," the parish Registers,—

——"where to be born and die  
Of rich and poor makes all the history."

I proceed to the other subject selected for the illustration of the parish Registers of Presteign. On a leaf of the second volume of the Register, the names of several children of Nicholas Taylor are inserted as having been baptized during the Commonwealth, the following statement by Mr. Taylor being prefixed to the entries: "There was noe lawful minister setled in our parish, therefore I was constrained in those bad times for those gentlemen to baptize my children; therefore I cause this to be registered, being May the 15th, 1672, as followeth." After the names, Mr. Philip Lewis, to whom the living of Presteign was given on the Restoration, wrote,—"Thus registered, according to the directions of Nicholas Taylor, senior, Esq. Wit., Phil. Lewis, Rector of Presteign." To this entry Mr. William Whalley, the rector of the parish at the end of the last

century, affixed the following note: "*N.B.*—Nicholas Taylor, Esq., lived at the Lower Heath, the house now inhabited by Mr. Wm. Powell. When King Charles fled before Cromwell, then in the neighbourhood of Hereford, he dined and slept at the Unicorn Inn, in Leominster, the first day; and the next two nights he slept at Mr. Nicholas Taylor's at the Lower Heath; from thence he rode over the hills to Newtown, and so to Chester.—W. W. R., 1793."<sup>1</sup> A room is still shewn at the Lower Heath, which tradition points out as the place of the king's "concealment"; and a spot called "the King's Turning," near Corton turnpike, is also traditionally associated with the king's visit. The precise form of the tradition, as it existed at the commencement of the present century, is thus given in Williams' "*History of Radnorshire*," in the *Archæologia Cambrensis*. Speaking of the spot called "the King's Turning," the author says,—“This is called ‘the king's turning,’ by which is meant the turning out or departing from the straight road by King Charles I. In the time of the Great Rebellion, after the fatal loss of the battle of Naseby in the year 1645, the royal cause declined rapidly. The king had come into the marches of Wales for the purpose of recruiting his army among the loyal inhabitants. He was closely pursued by his enemies, yet safely conducted by Sir David Williams of Gwernynyfed to Radnor, where he slept one night. The following morning he marched to Hereford; and on the succeeding day came from thence, through Leominster and Weobley, to the neighbourhood of Presteign, and slept two successive nights at the Lower Heath in this parish, in a house belonging to Nicholas Taylor, Esq. Having by this halt sufficiently eluded his pursuers, he resumed his march, and ‘turned’ or changed the line of his route by riding from thence over the hills to Norton, Knighton, Newtown, and Chester.”

I purpose inquiring how far the statement of Charles

<sup>1</sup> An inaccurate copy of this note is given in Carlisle's *Topographical Dict.*, 1811.

having slept two nights at the Lower Heath, is confirmed or is inconsistent with the king's movements as ascertained from other sources. There is no doubt that the period of the visit must have been August or September 1645. After the battle of Naseby the king went by Lichfield and Bewdley to Hereford, and thence to Raglan and on to South Wales. On the night of Tuesday the 5th of August 1645 the king slept at Brecknock. The *Iter Carolinum* thus gives the subsequent movements:

	Night.	Miles.
"Wednesday the 6th, to Gwernefyd, Sir Henry Williams. Dinner to Old Radnor. Supper a yeoman's house. The Court dispersed . . . . .	i	xviii
"Thursday the 7th to Ludlow Castle. No dinner. Colonel Woodhouse . . . . .	i	xiv
"Friday, the great fast, the 8th, to Bridgnorth, Sir Lewis Kirke's, the Governor . . . . .	i	xiv
"Sunday the 10th, dinner near Wolverhampton in campis. At Lichfield supper at the Governor's in the Close . . . . .	ii	xxii."

Although by this route the king would pass through or very near Presteign, it is evident that this cannot be the occasion referred to in the entry in the Register, and that the traditional account given in the "History of Radnorshire" is inaccurate. If the account given in the *Iter* needed corroboration, it receives it from other sources, making the necessary allowance for the difference of a day or two between the movements of the king's forces and of the monarch himself. In *The Kingdoms Weekly Intelligencer*, sent abroad to prevent misinformation, there is this statement,—“Monday last (4th August), the king's army in the Welsh parts, being about 4000, moved out of Brecknockshire towards Presteign in Radnordshire, and so for Ludlow, giving out that they intended for the north. They were commanded by Sir Marmaduke Langdale and Sir Wm. Blackstone.”

A correspondent of "*The Weekly Account*," who signs himself "J. H.," and writes evidently from the neighbourhood of Wigmore, in a letter dated August 13, 1645, gives the following particulars of the proceedings of the army between Presteign and Ludlow :

"Since my last I and my neighbours have been much terrified by the king's forces, of which we heard little news until they came to demand quarters; and to tell you the truth we thought we had been secure while the Scots army had besieged Hereford; but on Wednesday last a party of the king's (or rather that army he hath), which was about 3000 horse and dragoons, came over by Presham (Presteign) to Wigmore, and that night took up their quarters amongst us. Some of them went to Brompton Regon (the ruined seat of Sir Robert Harley); but the most to Wigmore, which is three miles distant. Sir Marmaduke Langdale quartered at Mr. Corkeram's at the Grange. The king is reported to be there also, and we believe it to be true; yet in his passage out, it kept very secretly. We understand they came this way to avoid the Scots army, of which they were much afraid; and although their stay here was not above eight or ten hours, they kept very diligent watches, and sent out a party of horse towards Aymestry and Kingsland, which brought them an alarm in the morning; upon which about a hundred were left behind to discover what would come of it, and the rest marched away through Laynterdin and so to Bridgnorth. Having given you thus far an account of their coming into these parts, and likewise of their departure, I shall only add a word or two of their demeanour during the short time they stayed here. There were one hundred quartered at Mr. Corkeram's house; and notwithstanding his complacency both before and now, in the morning they killed of his milch kine and all his sheep they could light of; and after they had drank out all the beer and ale that was in a poor man's house a dying, they plundered him of all his goods, saying that his next landlord was a captain in their late design against Hereford. The like they did to John Clarke of Laynterdin, and divers others of your acquaintance. They also took three horses from Mr. Higgins of Tripton.

"Sir, I am your servant,

J. H."

Sir Henry Slingsby, in his *Diary*, gives an account of the king's sojourn at Old Radnor:

"In our quarters we had little accommodation; but in Old Radnor, where the king lay in a poor, low chamber, and my Lord of Lindsay and others by the kitching fire, on hay. No better were we accommodated with victuals, which makes me remember this passage: When the king was at his supper, eating a pullet and a piece of cheese, *the room without was full, but the men's stomachs empty for want of meat.* The good wife, troubled with continual calling upon her for victuals, and hav-

ing it seems but that one cheese, comes into the room where the king was, and very soberly asks if the king had done with the cheese, for the gentlemen without desired it. But the best was, we never tarry'd long in any place, and therefore might the more willingly endure one night's hardship in hopes the next might be better."

From the context it might be at first sight supposed that Sir H. Slingsby placed this visit to Old Radnor a month later; but a close examination shews that that is not necessarily the case, and there is no ground for supposing that the king was twice at Old Radnor.

On the 28th of August the king arrived at Oxford, but remained there only one whole day. He again proceeded by way of Worcester to Hereford, which was still besieged by the Scottish army. The *Iter Carolinum* gives the following "List of His Majesty's marches from Oxford on Saturday the 30th of August 1645":

	Nights.	Miles.
"Saturday 30 to Moreton in the Marsh, White House	i	xxiv
"Sunday the last, no dinner. Supper at Worcester.		
A very cruel day	iii	xx
"September 1645. Wednesday the 3rd, to Bramyard, Mistris Baynham's	i	x
"Thursday the 4th, to Hereford. Dinner, Bishop's Pallace	i	x
"Friday 5th, to Lempster; dinner at the Unicorn. To Weobley; supper, the Unicorn	i	xiv
"Saturday the 6th, to Hereford. Dinner, Bishop's Pallace	i	vii
"Sunday 7th, Raglan Castle; supper. Monday the 8th to Abergain; dinner. Ragland, supper.		
Thursday 11th, to Raglan, supper. Abergavenny, dinner, 14	vii	xlvi
"Sunday 14th, to Monmouth; dinner, the Governor's. Hereford, supper. Monday 15th, we marched half way to Bramyard; but there was <i>leo in itinere</i> , and so back to Hereford again	iii	x
"Wednesday the 17, the rendezvous was at Athelstone; there dined. Ten miles to Hamlacy, Lord Scudamore's	i	xxvi
"Thursday 18, to a rendezvous five miles from Hamlacy, with intention for Worcester. Poins and Rocester in the waye, whereupon we remarched		

Nights. Miles.

towards Hereford and to Lampster, then to Weobley, thence to <i>Prestine</i> , there halted at Maister Andrews. This march lasted from 6 in the morning until midnight	i	xxviii
"Friday 19th, to Newtown, Mr. Price. A long march over the mountains	ii	xiv
"Sunday 21, to Llanwillin; supper. Dinner, Mr. Price	i	xx
"Monday 22, to Chirke Castle, Sir John Watts, the Governor <sup>1</sup>	i	xiv."

[From "*Iter Carolinum*, collected by a daily attendant on His Most Sacred Majesty."]

In the absence of any other particulars that I have met with, it is very difficult to reconcile the entry in the parish Register with these movements. It is just possible that the king may have left his principal attendants, and spent a night or two elsewhere than is indicated in the *Iter*. If the tradition, as given by the Register, is true—and it certainly ought not to be lightly disregarded,—we must suppose either that between the 15th and the 19th of September the king did not follow closely the movements of his troops, and spent two nights under Mr. Taylor's roof; or that while his attendants made their headquarters at Maister Andrew's, in the town of Presteign, the king himself was at the Lower Heath.

The connexion of "the King's Turning" with the movements of Charles I is entirely traditional. There is only this confirmation, if such it can be called, that the road from the Lower Heath to Presteign formerly lay by "the King's Turning." The popular notion that the king was *concealed* in Mr. Taylor's house, must certainly be controverted; for although the king's movements were harassed, he was certainly not at this period "flying before Cromwell."

A. W. DAVIS, M.D.

<sup>1</sup> From Chirk the king went to Llangollen, Wrexham, and Chester.

## VALLE CRUCIS ABBEY.—AWARD.

THE original of the following award, relating to the lands of Valle Crucis Abbey, is among the Hengwrt MSS. at Peniarth, No. 404 of that collection. There is also, at the same place, an old and very correct copy of the same award; but, unfortunately, nearly all the blanks in the original are also blanks in it.

Omnibus X'ri fidelibus presentes lit'as visuris v'l audituris Grifnus Maredut howelus Madocus filii Madoci 't Ecnius filius Grifini salute' in d'no. Noverit univ'sitas v'ra quod contro'via oborta int' filios Yvaf filii maredut ex una p'te 't abbatem 't conventum de Valle Crucis ex p'te altera sup' terminis int' creygrauc 't alhd Kenbeber tali modo est sopita. Ita videlicet quod p'missione ut'usq' p'tis in nos compr..... st. Nobis v'o conferentibus ad invicem sup' hac causa p' visum est quod creygrauc in t'minis suis meliorib' 't amplioribus sicut dominus Madocus filius .....us m... donavit p'dictis monachis de valle crucis com'uni consideratione n'r'a 't aliorum virorum p'borum ex sententia inp'petuum adiudicavimus. Ne..... p'tes finaliter habende 't tenende p'vidimus quod p'dicti monachi q'inq' libras argenti v'l earu'dem valorem memoratis filiis yvaf sicut ..... reformata est coram nobis convenit int'eos p'solverent. Ita dumtaxat quod sepedicti filii yvaf pro se 't pro heredib' suis quicquid iuris in p'dictis ..... se habuisse dicebant ipsis die 't loco nobis presentib' 't multis aliis simul 't semel omnino renunciaverunt. Sed quia p'speximus 't luce clarius constat ..... d'ca lis cont'a monachos nimis injuste mota est 't ne hoc de cetero a cet'is exquisita industria 't malo ingenio in consequentiam traheretur de com'uni consilio nostro 't legalium hominum nostrorum paci 't quieti monachorum in posterum providentes monasterium de valle crucis cum omnibus possessionib' redditibus 't tenementis omnib' etiam terris cum p'tinenciis 't terminis in silvis in pascuis 't pasturis in aquis 't piscariis in montib' 't moris in nemoribus in omnibus aliis rebus sup' t'ram et subtus ad idem monast'ium p'tinentib' in puram 't p'petuam elemosinam p' salute animarum nostrarum 't antecessorum n'ror' 't successorum nostro' prout meli' 't efficacius in cartis domini madoci divisim 't gregatim 't nominatim p'ut etiam in munimentis nos-

tris eisdem monachis collatis 't concessis dictis abbati 't conventui de valle crucis deo 't beate Marie ibidem servientib' carte nostre presentis munimine p'enniter confirmare decrevimus p'fitemur supra (?) 't p'sencium lit'ar' n'rar' atestatione contestamur. Nos ten'i de cetero p'dictos monachos cu' om'i jure suo et justitia pro uirib' nostris cont'a omnes homines ..... ten'e proteger' favendo fovere 't deffensare. Ita quod nec nobis nec ullis aliis liceat cont'a predictos monachos litem movere v'l sup' memoratis t'ris 't .....nis (terminis?) eos in causam trahere v'l aliquo modo in hac p'te vexare aut p'turbare ..... sint in pristina pace ...tate 't securitate ut possint facilius devocius fiduciali' ad id ad quod ...umptj sunt deo desservire 't pro nobis ad ip'm jugit' preces fundere. Facta est autem hec confirmatio nostra anno g're m° cc° xl° vii° q'nto id' Decembris 't ut hec donatio n'ra v...st'um rata sit 't inconcussa presentes lit'as sigillorum nostrorum imp'ssione duxim' roborandas. Hiis testibus de religiosis videlicet dompno Madoco abb'e tunc temp' de valle c'cis yvone p'iore Nennio 't philippo monachis eiusdem loci Adam filio peredur Jerusio fr'ib' de ordine p'dicato'. De secularib' de malaur, lewelino filio Madoci Ytello 't kennircho filiiis Grifri Seys Iorwerth 't ennio filiiis yvaf, Madoco filio melir. De yal, lewelino filio ynir, Madoco filio iorvert, Caducano Rufo, David de Kilken. De Kenleht, Madoco 't philippo filiiis ph'i filii Alexandri. De Mohtnant, ytello, Goronu filii Kaducani. Madoco rufo 't multis aliis.

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First seal.—A knight on horseback, to sinister. Shield broken off. All extremities ditto. With places of insertion for three other seals.

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### MERIONETHSHIRE DOCUMENTS.

THE following papers are, it is to be feared, but too characteristic of the state of society in North Wales at the time when they were written.

Gruffith Nanney was the eldest son of Hugh Nanney, Esq., of Nanney (now Nannau) in Merionethshire. He represented that county in the Parliament which began 19 Feb., 1592-3. Lewis Owen and Harry Owen were two of the sons of John Lewis Owen, Esq., of Llwyn, near Dolgelley, who represented the same county in the

Parliament which met upon the 8th of May, 1572; eldest son of Lewis Owen, Esq., Vice-Chamberlain and Baron of the Exchequer of Carnarvon, and Custos Rotulorum for Merionethshire; who represented that county in the Parliament which met upon 8 Nov. 1547, 1 March 1552-3, 2 April 1554, and 12 Nov. 1554; and was murdered near Mallwyd, in October 1555. An account of his murder will be found in Pennant's *Tour in Wales*, edition of 1784, vol. i, p. 93.

The date of these documents may be safely assigned to the *early* part of the reign of James I, and to the period during which the bishopric of Bangor was held by Henry Rowlands, who was consecrated upon the 12th of Nov. 1598, and died 6 July 1616. The nobleman to whom the petition is addressed, was, no doubt, the Lord President of the Marches of Wales.

These papers are from the original drafts in the Hengwrt MS. 529.

It may be added that some of the families who at the present day occupy the higher positions in Merionethshire, are descended from the Nanneys and Owens.

W. W. E. W.

Peniarth, Sept. 22, 1863.

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#### PETITION.

"In most humble manner sheweth vnto your ho. L., your orator gruf. Nanney of Maylan in the com. of Merioneth esq., that whereas your orator was lawfully possessed of on seate, pewe or kneelinge place w<sup>thin</sup> the parish church of Dolgelly, in the northsyde of the chauncell of the sayd church, being appoynted vnto your orator by the order and lycense of the Right Reverend father in God Henry Bishopp of Bangor, as by the lycense vnder the consistory seale doth appear, and also being the vsuall place where your orator and hys ancestors tyme out of mynd have vsed to kneele & hear devyne servyce. So yt is if yt may pleas your L., that Lewes owen and Harry owen gen., being wild, wilfull and disordred yonge gentlemen, (having of a long tyme borne your orator mortall hatred) and diverse tymes by sundry meanes havinge hearto for by the procurement of John owen esq. their father, being a man likewise

that persecuteth your orator w<sup>th</sup> deadly hatred, sought to compasse the death and distraction of your orator, and nowe of late (not being able to bringe to passe ther vttermost malice) the sayd lewes owen and Henry Owen by the procurement aforsayd have sent for diuerse ther kinsmen, frends, and aliance, out of foregne comties, to the number of xx or xxx desperate yong men, whose names and places of aboad your orator hath not as yet learned; and accompanied with these desperate swaggerers, and diuerse other lewd and Rogish fellowes, whose names are vnderwritten; whereof some have fledd from the places of ther former dwellinge, for murders, felonies & other notorious crymes; and this whole crue being vnlawfully assembled, havinge upon them diuerse sorts of warlike weapons, as bills, swords, pistylls, long staves, &c., vpon the xxvth of this present december, being Cristmas day at night, (not havinge the feare of god befor ther eyes nor respectinge the solemnity due and accustomed at that most high feast of the nativity of our lord & saviour Crist, but styll presentinge ther woonted malyce towards your orator) dyd abouts twoe or three of the clock after mydnight, in most outrageouse and rebellious manner, enter or breake open the sayde church, and then & ther w<sup>th</sup> axes & hatchetts cutt downe and vtterly spoyle, on [one] wenscott seate or pue wherin your orator did vsually sitt & kneele to hear devyne service, (being ther erected by the lycense of the ordinary as aforsayd); and not herwith contented, the next day, being St. Stephen's day, they the sayd lewes owen & Harry owen, by the procurement of the sayd John owen as aforsayd, did place diuerse of ther sayd disordred company w<sup>th</sup> weapons as aforsayd, in sundry houses within the towne of dolgelley, to watch your orator or some of his servants, as he or they came to church, and to offer your orator further abuse; and therewithall thinkinge to provoke your orator to forgett hymself, the sayd harry owen being armed w<sup>th</sup> a short sword & dagger, a thinge vnvsuall in those partes to be worne in churches, vnless yt be when gentlmen travell; and w<sup>th</sup>all, beinge in hys hose & doublett, w<sup>th</sup>out eny cloake (soe much the redier to comytt an assault) came to the sayd church of Dolgelley, and seated hymself in the kneeling place wher your orator as aforsayd was appoynted to sytt & kneele by the ordinary, whereby your orator was fayne to kneele w<sup>th</sup> the parson of the parish for that day; and after service ended, your orator cominge out of the churche, the sayd harry owen followed your orator behind his bake, and vsed diuerse woords of provokment & quarrell; but your orator neyther replied nor tooke vpon hym to hear hys rayling woords and braggys, and soe partly because your orator mynistred noe

occasion or means of offence or braulinge, and partly because the concourse of people was so great that day that your orator was safely conducted home; yett nevertheless they have synce continewed together in such vnlawfull maner that your orator may not come to hys parish church, nor otherwise resort to the sayd towne of Dolgelley abouts the kinges servyce, without a stronge guard, or otherwise be in great danger of life. The premyses considered, and for that the sayd Riotts, routs and vnlawfull assemblies & others the misdemanors aforsayd, are contrary to the kinges ma<sup>ties</sup> lawes & statutes, & greatly to the terror of well disposed people, may yt please your L. to graunt proces &c."

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#### CHALLENGE.

"Mr. lewes owen, I receaved a lettere subscribed with your name, as yt should seeme intendinge a challenge to me and my Cozen Edmond lloyd. The maner of your sendinge, fyrst I vtterly dislike, That soe base a messenger should be sent between gent. in a matter of that nature, and withall the lettere to be delyvered me in the open markett, and all the towne to knowe the contents befor yt come to my handes, therefor in my judgement, yt was yll handled. I might justly take exceptions to the contents also, beinge in every sentence imperfect; for you make mention of a litle jarr between vs, which you doe not recite. And agayne you make Edmond Lloyd & your brother John owen partakers in this accion, which I doe not allowe: if there be eny dislike between them lett them answer on an other, as they will. I doe not doubt but my Cozen Edmond will performe the part of a gent. To my accions in this matter noe body shall be party nor pryvy but we both, althoughe your letter be blazed over the country allready; and wher you make mention of an oth, yt is never vsed, for the credyte of a gent. ys sufficient in that case, because the woords and the honor are the grounds wherevpon the poynts of armes doe depend, whereof I greatly marvayle that you are ignorant; and for secresy do not think that Gruff. Nanney's shyrt shall knowe of our meeting. And in your post scriptum you name three kyndes of fyght, the last whereof is generally condemned for gent. to vse. And judginge which is fytest, you seeme to direct me being deff<sup>d</sup> but I am not so rawe but that I knowe I am to appoynt the weapons, the tyme, the place, and the maner cosonant to the rules of armes. To awnswere therfor your challenge (althoughe I might take many exceptions therevnto, neverthesse to avoyd the generall judgement of men) I

doe promise by the fayth of a gent. to be at the sea shore within full sea marke, about half waye between barmouth and harlech, directly vnder the church of llanddwyy, vpon friday nexte by viij. of the clock in the morning, & there to stay an houre at the lest: the weapons that I will bringe with me shallbe only a rapier and dager, the company myself alone, for I will have noe person lyvinge partaker of such an accion in my behalf. The length of my rapier blad I doe send by the berer, what yt meaneth he doth not knowe. I will not fayle to performe what I have written, by the help of the just god to whome I comend my defence, and in whome I only trust.

"G. N.

"P.S. because you dyd send your man with your lettere I doe send my man, which I knowe is vnseemly."

## EARLY INSCRIBED STONE, ANGLESEY.

It may be interesting to some of our members to know that I have lately rediscovered the inscribed gravestone of St. Macutus in Penrhos Llugwy churchyard. It is situated near the west end of the church, on the south side, about a yard and a half from the church wall. It was partly hidden by a modern grave, and partly overgrown with turf. This latter I have carefully removed, and laid bare the inscription; of which I am able to



give a correct copy through the kindness of the Rev. Wynn Williams, jun., of Menaifron, who rode over purposely to take a rubbing. By this it will be seen

that neither Rowlands (*vide* p. 156, first edition, of *Mona Antiqua*) nor the *Arch. Camb.* (*vide* No. xxviii, p. 296) is correct. The former is more particularly incorrect in the form of the letters. The latter also omits the double c in ECCETI. For an account of the saint, who was bishop of St. Maloes, and patron of Llanfechell Church, see *Mona Antiqua* and *Lives of the Cambro-British Saints*.

Whilst writing on this subject I must express my regret that no member of the Society has visited and examined the very curious and extensive British temple and fortress in the extreme end of Llugwy Wood, near the ruined chapel, before it has become quite overthrown and traceless. I believe there are few more interesting remains in Anglesey. The late Lord Dinorben often took his friends there from Llys Dulas; and it is unnoticed by Rowlands or any other antiquary.

There were also, within my recollection, three large circular mounds, over forty feet in circumference, at the bottom of *Llugwy Rock*, where the wall of the new plantation now is. They were entirely composed of small stones such as a man could carry, and were called in Welsh "the graves of the Irishmen." They were destroyed when the slope of the hill was taken into cultivation, about forty years ago; but I never heard that any human remains, or other relics, were found there.

The font of the desecrated chapel having been first degraded into a gate-stone, and then into the step of a stile, is now replaced within the chapel walls. It is a square block of limestone of the rudest description.

BOSTON.

### THE MANSELS OF MARGAM.

THE Mansels of Margam are one, and claim to be the chief, of the many families of that name, which have flourished in almost every part of Britain, and which, if not all of one blood, certainly all spring from the town or district of Le Mans, upon the Sarthe, in the old upper province of Maine.

They all appear, at a very early period, to have been persons of territorial importance. The name, as Mansel, Mancell, Maunsell, Manxel, and under other forms, occurs frequently in the records of the realm during the reign of Henry I and II, Richard, John, and Henry III, in the counties of Berks, Bucks, Cumberland, Derby, Essex, Leicester, Lincoln, Middlesex, Norfolk, Oxon, Rutland, Salop, Somerset, and Suffolk. They were strong in Leicestershire, and one of their chief seats was at Chicheley, in Bucks, whence the extant Maunsels of Thorpe-Mansor claim to derive. They also appear in the fourteenth century among the Magnates of Ireland, where, as in Caermarthenshire, branches of much later offshoot still flourish. They did not cross the Tweed in any force, though two of their number were successive abbots of Kelso.

In some form or other they all bear the "Maunch," or "lady's sleeve," in their arms, a bearing explained in the metaphysical age of heraldry to denote devotion to the fair sex, but which, without detracting from the unquestioned gallantry of the Mansels, was in their case attributable to nothing more than an insatiable thirst for "Arma parlantia," "Arms canting or punning," that social vice having been thought respectable by the Norman heralds.

Of the first five reputed ancestors of the house of Mansel, three or four certainly existed, although their relations towards each other are obscure. Philip Mansel, the head of the pedigree, is said to have married the

heiress of Hugh, who derived his patronymic of Mount Sorrell from the singular rock of syenite that overhangs the Leicestershire Soar, or rather that did overhang it, until much of its substance was carted away to improve the roads of London.

Of John, their son, it is only recorded that he begot another John, who married a Luttrell of Irnham, in Lincolnshire, and was the parent of Henry Mansel, whose second son, Herbert, was secretary, and, in 1221, abbot of Kelso, a dignity which he resigned in 1236 with great formality, depositing his staff and mitre upon the high altar of the church. His successor was a certain Hugh Mansel, but the legate Otho, on visiting Kelso, disallowed the resignation, and forced Herbert in 1239 to resume the office, "*quod indiscretè reliquerat.*" The restored abbot died soon afterwards, "*vitâ et moribus laudabilis, plenus dierum, gratis curam reliquit pastorem.*" The lesson, however, seems not to have been lost upon the family, whose next churchman displayed no sort of anxiety to resign his benefices.

Henry Mansel, eldest brother of the abbot, witnessed a Sussex charter in the reign of Richard I, and in his son, Sir John Mansel, the family produced their first and by much their most considerable public character.

Sir John Mansel was unusually well educated. He began life as a layman and a soldier, nor was it until he had lost a first, and probably a second, wife, and become the parent of three children, that his grief or his ambition led him to take orders.

As an ecclesiastic, he became the trusted and faithful counsellor of Henry III, as he had been, to some extent, of King John. He was the earliest known Chancellor of the Exchequer, and a successful ambassador to France, the Pope, Scotland, and Spain, whence he brought back the celebrated treaty with Alphonso of Castile, which, with its golden seal, is still preserved among the records. When in Scotland in 1248 he was detached by the ambassadors from England to lead an armed band against Norham. In 1254 he was appointed

proxy to wed the Princess Eleanor; and upon the actual presence of the bridegroom being insisted upon, he accompanied the Queen and Prince Edward to Burgos, and was present. Soon afterwards he was sent to Scotland with Richard Earl of Gloucester, where they succeeded in liberating the king and queen of that country from the Castle of Edinburgh. He also accompanied Richard Earl of Cornwall to Germany, and promoted his election there as King of the Romans. On more than one occasion he held the seals as Lord Keeper, and he was one of the conservators nominated in the king's interest to draw up the provisions of Oxford. Probably, in consequence of this, and as an act of form only, he was one of the three lords sent to forbid Earl Richard from landing until he had sworn to observe the provisions—at least, this is the most charitable solution of his being shortly afterwards a principal party to the king's dispensation from his oath by the Pope.

Sir John's strictly ecclesiastical honours and rewards were also very considerable. He was chaplain to the Pope and to Henry III, Provost of Beverley, Treasurer of York, and Chancellor of St. Paul's. He held a deanery and stalls in several cathedrals, and upwards of three hundred ordinary benefices, the wealth from which was said by his enemies to amount to eighteen thousand marks annually, and enabled him to entertain the kings and queens of England and Scotland, Prince Edward, and the nobles and prelates of the court at his house in Tothill Fields, and, a far more suitable employment of it, to endow two religious houses.

He seems to have been extremely unpopular, and, on one occasion, was arrogant enough to remark that a benefice of twenty pounds was only enough to feed his dogs.

His overweening covetousness, and, still more, his devotion to King Henry, drew upon him the displeasure of Simon de Montfort, and brought about his exile and ruin, but Henry, who always stood his friend, described him as "educated under our wing, whose ability, morals,

and merits we have approved, from his youth up," a testimony confirmed in 1252 by his appointment as one of the executors of the king's will.

Sir John died beyond sea, according to the unfriendly Chronicle of Mailros, "*in paupertate et dolore maximo*," in 1268.

Thomas and Henry, his elder sons, sided, as was not uncommon, against their father with the barons. One was taken and the other slain at the battle of Northampton in 48 H. III. William, the third son, was ancestor of the Maunsels of Chicheley.

Henry, son of Thomas and grandson of Sir John, was father of Walter Mansel of Missenden, in Bucks, who seems to have visited the Holy Land, and whose son, Sir Robert, was probably the first who connected himself with Wales, though, as usual with the Cambro-Norman families, the connection with the English stock, certain generally, cannot be specifically proved.

Sir Robert Mansel of Missenden married Berga Langton of Henllwys and Langrove, a Gower heiress.

This excellent example was followed by their son, Richard of Missenden, tenth in descent, who, with the hand of Lucy Scurlage, gained the manor of Scurlage Castle, also in Gower.

"On ne s'arrête pas dans un si beau chemin," and their son, Sir Hugh Mansel, who flourished in 1360-1390, proving the fitness of the heraldic signification of the paternal maunch, added a third and more considerable root to the family tree. He married Isabel Penrice, heiress of the castle and manor of that name, and, by her maternal ancestors the De Braoses and De la Mares, heiress also of the manors of Llandimore, Oxwich, and Port Eynon, all in Gower. To these Richard Mansel, the next in descent, seems to have added half a fee in Knelston, and thus, by an unusually rapid succession of marriages with small local heiresses, was accumulated a property in Gower, of very nearly the dimensions of that still held by the family.

Where the Mansels at first resided is unknown, but

the match with Penrice gave them rather an important and extensive castle at that place, and, probably, a fortified house at Oxwich.

Penrice Castle, one of the three keys of Gower, much of which still remains, occupies a commanding position at the head of one of those bays for which Gower is celebrated; but the family preferred the adjacent and more sheltered position of Oxwich, and were designated of that place for four generations, until the incidents of the Reformation endowed them with a wider territory, and called them to greater opulence and power.

The first three matches in Gower established their estate and position among the Norman settlers, the next three connected them with the ancient Welsh gentry. Richard Mansel, of Oxwich, married a Turberville, a daughter of a family of Norman male descent indeed, but who, by repeated local intermarriages and repeated insurrections, had come to be regarded in Glamorgan as more Welsh than the Welshmen. John Mansel, their son, married a daughter of William ap Llewellyn, a descendant of the well-known Einon Sais of Llywell, and the wife of Philip Mansel, the next in descent, was a daughter of the great house of Nicholas or Rice of Dynevor, then the chiefest in South Wales, and the most celebrated for its attachment to the cause of the Red Rose.

Of this cause Philip Mansel was a devoted and gallant upholder, opposing with all his influence the rising power of the Herberts, headed by Gwiliam Ddu, the first and very celebrated Earl of Pembroke of that great Yorkist family, by maternal descent from whom the Dukes of Beaufort still hold the signory of Gower. Both leaders sealed their opinions with their blood. William, after Banbury, upon the cill of the church porch; and Philip, in 1461, a few years earlier, but more happily, upon the field of battle of Mortimer's Cross, whither he led a body of Welsh, who accompanied Jasper Tudor. He was attainted, by name, in the general Act of 4 Edward IV as Philip Mauncell of Ox-

wich, and an Act of the 7th-8th of the same king, declares his estates vested in Sir Roger Vaughan, the well-known Brecknock and Herefordshire Yorkist. This act was, no doubt, held to set aside a deed dated 1460, by which Philip entailed his estates upon Jenkin, his son. Jane Mansel, his daughter, married Sir Matthew Cradock of Swansea, a very remarkable man in a subsequent reign, and both a shipowner and the commander of a ship in the Royal Navy, or what represented that force under Henry VIII.

Jenkin Mansel, surnamed by the Welsh "Dewr," or "the Valiant," though, or perhaps because, he began life as a landless man, did not swerve from the opinions or actions of his father. He was one of the not very numerous band of Welshmen who joined the Earl of Richmond on his landing at Milford in 1485, and with his kinsman, Sir Rice ap Thomas of Dynevor, shared in the subsequent successes of the house of Tudor. His attainder was reversed 1 H. VII, 1485, and once again, and for the last time, there was a Mansel of Oxwich.

Jenkin was afterwards one of those who took part in the celebrated tournament of Carew Castle, and, by his marriage with a grand-daughter of Edward IV, he, like his sovereign, united the rival roses in his family; and, by his wife's descent from the Chicheleys, secured to his posterity the benefits, while such things were, of "founder's kin" at All Souls.

Rice Mansel, eldest of seven children, was, like his sire and grandsire, a valiant soldier, seeking fame where it was then to be found, in Ireland. He received knighthood from the king, 27 H. VIII, and was sent with five hundred men to assist in suppressing the Earl of Kildare. He evidently behaved well, for in the following year he was created Chamberlain of Chester. His boldness was not confined to war, for he ventured upon three wives, having by the two first but daughters. The third lady, a Warwickshire heiress of the house of D'Abridgecourt or D'Ambreticourt, whose ancestor was one of the founders of the Garter, not only brought him

sons, but, by her interest with the Princess Mary, is supposed to have helped him to obtain a lease, in 1537, of the dissolved abbey of Margam, which, shortly afterwards, for the very moderate sum of one thousand pounds, he got converted into a freehold. About fourteen years later, the fall of a stone from his new building at Oxwich at the feet of his wife, is said, rather improbably, to have induced Sir Rice to leave it, as it still remains, unfinished, and to remove the chief seat of the family to Margam.

Sir Rice's will is dated 16th November, 1588, and was proved on the 10th of May following. He died at his house in Clerkenwell early in the latter year, aged at least seventy-five years, possessed of great wealth, and leaving behind him the deserved reputation of the second founder of the family. He was buried at St. Bartholomew's Smithfield, but has a stately monument at Margam.

The establishment of the Mansels in the seat of the monks of Margam concurred, with other circumstances happening about the same time, to produce a great change in the internal balance of power in the county.

Before the reign of Henry VIII, the present shire of Glamorgan was composed of the signory of Glamorgan and the lordships of Gower and Cilvae. These latter, extending from the Llwchwr to the Nedd, or nearly so, obeyed the successive sway of the Bellomonts, de Braoses, and Mowbrays, and, more recently, of the great Yorkist Earl of Pembroke. Glamorgan, from the Nedd to the Taff, was ruled in turn by the Norman Earls of Gloucester, the De Clares, Despencers, Beauchamps, and Nevills, for a time by crook-back Richard, and finally by Jasper Tudor.

These great marcher lords, with powers little less than regal, dwarfed all the local gentry, however considerable. About the period of the Reformation circumstances changed. The western lordships passed by a female to the house of Somerset, who cared but little for their outlying dependency; and the signory of Gla-

morgan, shorn of all its marcher attributes, was granted to an illustrious but illegitimate branch of the Herberts, who soon afterwards acquired more important estates in Wiltshire, and made Wilton their chief seat. Thus it happened that, while the Mansels became a Glamorgan as well as a Gower family, the feudal lords were being removed, and the great squires were assuming their natural power and influence in the new county.

The chief families in Glamorgan, towards the end of the sixteenth century, were the Lewises of Van, the Mansels, and the Stradlings of St. Donat's. An assessment, taken somewhat later, gives the Lewis rental at £5,000, and those of Mansel and Stradling at £4,000 each. The Lewises were of pure Welsh descent, and their estate was in substance old, though somewhat augmented by recent church grants or purchases. The Stradlings, a family of high acquirements, but of Catholic and ultra-monarchical opinions, which in the next generation led them to support Queen Mary and the Spanish match, had acquired little or no church property. They also represented one of the twelve knights of Glamorgan, which, even at the Reformation, was becoming a rare distinction.

These three families continued for about two centuries to divide the power of the county, in which the representatives of two of them still continue to play no inconsiderable parts. The influence of the Mansels lay about Bridgend and Margam, Aber-Avan, and in Gower. The Stradling power was great in the Vale of Glamorgan, from Merthyr Mawr to East Orchard; beyond which they also directed the influence of the absent St. Johns of Fonmon. The Lewises sat in the hearts of the Welshmen about Cardiff and St. Fagan's, and throughout the lordships of Senghenydd, Glyn Rhondda, and Miskin. The Mansels, on the contrary, owed much of the ascendancy which they acquired to their English alliances, and their consequent connexion with the court and with politics. They were one of the very few South Welsh families who always had a house in London.

Catherine, one of the daughters of Sir Rice, is remarkable for one of the most ingenious of the epitaphs so common in her day. She married William Basset of Beaupré; and upon their tomb at Monkton Combe, near Bath, is the following inscription—

- "Filia Ricei Mansell equitis Katherina.  
 Bassetti hic conjux armigeri, e patria es.  
 Bewperium domus est, et quo jacet ille sepultus  
 Rex Britonum Morgan nasceris ipsa loco.
- "Annus erat vitæ decies octavus, et iste  
 Te velut ante virum sustulit annus unum  
 Quos ut junxit amor juvenes, sic junxit utrosque.  
 Annorum numero mors violenta senes.
- "Junior illa fuit septem cum nuberet annis,  
 Septem annos vidua est facta cœca vim.  
 Conjugium ætatis magnum par tempus habebant,  
 Vitæ ambo et mortis par fuit ipsa dies."

Which has thus been rendered into English :

- "Rice Mansel, knight. His daughter Katherine,  
 From home thou art, the wife of Basset's 'Squire;  
 Bewper thy home, and where they did enshrine  
 Morgan, the Briton's king, thou didst a babe respire.

- "Thy term of years was eight times ten; but time  
 Thine age sustained, and his who was thy care.  
 A youthful pair love joined; and here they join  
 In death who had of days and years an equal share.

- "His junior seven years; when they had wedded been  
 That term of life, and she a widow seven.  
 So that each had of time an equal share,  
 And the same day unlocked to both the gate of Heaven."

"William Basset died 10 March, 1586, aged eighty years. Katherine Basset died 10 March, 1593, aged eighty years."

Sir Edward Mansel, the first of Margam, was, like his father Sir Rice, Chamberlain of Chester. He also was a brave soldier, and won renown under Queen Elizabeth. According to Camden he was a man of cultivated mind, fond of antiquities, and a learned genealogist. To a comely and athletic person he added a reputation for talents and virtue. He sat for Glamorgan in 1554,

was knighted in 1572, and married Lady Jane Somerset, a daughter of Henry Earl of Worcester and suzerain of Gower. They had nineteen children, of whom ten died in youth. Francis, the second son, was ancestor of the baronets of Muddlescombe, co. Caermarthen, head of the male line of Mansel. Sir Edward Mansel died at Margam in 1585, and is there commemorated in the church in company with a sufficient number of marble Mansels to constitute a respectable congregation.

Sir Robert Mansel, fourth son of Sir Edward, was too considerable a person to be passed over in silence with the ordinary cadets of the family. He followed the sea as a profession, and at an early age attracted the notice of Lord Howard of Effingham, whose mother was a Gamage of Coyty, allied to the Mansels, and who was then lord high admiral of England. Under Effingham and the Earl of Essex he served with distinction at the taking of Cadiz in 1596, receiving knighthood at the hand of the latter. In the next year he again served with Essex, as captain of the admiral's own ship, in the expedition against the Spanish galleons. In 1601 he was returned for King's Lynn, and was employed to guard the coasts. While thus engaged, in 1602, off the South Foreland, he intercepted the Spanish ships under Spinola, which had escaped from the attack upon Coimbra by Lewis and Monson, and were in retreat for Flanders. He fell in with them near the Goodwins, drove Spinola's ship into Dunkirk, and took or destroyed the remainder. For this service Elizabeth, sparing as she was of her honours, named him Admiral of the Narrow Seas and Vice-Admiral of the Fleet. In 1603 he sat for the county of Caermarthen.

Soon after the accession of James, ambassadors from France and Spain announced a visit of congratulation; and Sir Jerome Turner and Sir Robert Mansel received orders to escort them,—the one from Calais, the other from Gravelines. The Frenchman, the great Sully, ordered the vice-admiral of France to hoist the French flag, on which Sir Jerome referred to Sir Robert for

orders, and was instructed to have the flag struck, or to fire upon the ship. Sully gave way, but complained to James of this arrogant assertion of the sovereignty of the seas within sight of the shores of France.

In 1605 the vice-admiral accompanied Essex, the high admiral, to Corunna, and proceeded with him to Valladolid to receive the Spanish king's oath to observe the recent treaty of London. While the embassy was at Corunna the Spaniards were suspected of purloining the plate sent by the Spanish court to do honour to the English table, while they accused the English of the theft. Soon afterwards Sir Robert, while presiding at a grand entertainment, observed a Spanish guest in the act of putting some of the silver into his bosom. He rose, took the Spaniard to where sat the grandees of his nation, and then and there shook him violently until the plate tumbled out. The same personal boldness was displayed by him at Valladolid, where he pursued a thief of some rank into the house of an alguazil, and by force recovered a jewel stolen from his person.

The rough British tar seems at first to have been less acceptable to James than to Elizabeth. "The proud Welshman," as he was called, had many enemies. Howard, the flexible Earl of Northampton, fostered a charge against him of having embezzled £14,000. He, Sir John Trevor, and Phineas Pett, were accused of freighting the ship *Resistance* from the king's stores, in March 1605, selling the goods for their own gain, and then claiming wages, etc., for their voyage, as though she had gone on the king's service. A commission was engaged seven years in sifting this charge, which completely broke down; although Sir Robert's triumphant acquittal in that corrupt court was due quite as much to the spirited conduct of Cecil as to his proven innocence. In 1610, among other very considerable sums paid to him as Treasurer of the Navy, he had £2,500 for finishing the *Prince Royal*, in addition to £6,000 formerly advanced.

Upon the failure of Essex's abilities from age, Sir Robert became a supporter (and lived to repent it) of

Buckingham, his successor, urging him to employ the time of peace in building and repairing ships of war. In 1614 he again sat for Caermarthenshire; and in 1616 his commission as vice-admiral during pleasure was extended to him for life, and he became a commissioner for the management of the navy. In January 1619 Buckingham was made lord high admiral, and in 1620 he sent out Sir Robert to put down the Algerine pirates, with powers to impress shipping and execute martial law at sea. His second in command was the well-known vice-admiral, Sir Richard Hawkins, and his rear-admiral, his tough old kinsman, Sir Thomas Button of Cottrell. They sailed from Plymouth in October 1620, burned several vessels in the port of Algiers, cleared the seas for the time, and brought back the fleet in safety. This success excited Buckingham's jealousy, and gave rise to intrigues on the part of Gondomar, the Spanish ambassador; but James seems to have become aware of Sir Robert's value, and to have borne him scatheless. In answer to an imputation by Gondomar, of underhand dealing with the Algerines, the king, with unwonted spirit, said: "Think you, sir ambassador, that I can believe this? I, who have chosen himself for that I know him to be valiant, honest, and nobly descended, as any in my kingdom. Never will I believe him to be guilty of so base an action."

In 1622 he was returned for Glamorgan as "Sir Robert Mansel, knight, vice-admiral." He was also still treasurer of the navy, in which capacity he received £5,555:16:0 to provide shipping for the Queen of Bohemia. In 1629, as vice-admiral of England, he held a muster of the watermen of the port of London, 2,453 in number, besides 302 fishermen; and soon afterwards a muster of all the sea-faring men and mariners of the port and liberties; and finally, a survey of the ships in the same district, with their burden, ordnance, age, owners, and masters. In 1631, 25 June, he appears as inspecting the ships of war at Chatham and Rochester. He had then ceased to be treasurer of the navy. Nine

years later, in 1642, upon the supercession of Northumberland and his Deputy High-Admiral Warwick, as leaning towards the Parliament, it was proposed to nominate Sir Robert, then residing at Greenwich, as a great naval commander, and popular with the service. Charles, however, while admitting his loyalty and experience, objected to his great age; and, indeed, he died shortly afterwards at eighty.

Sir Robert was not only an able seaman, but distinguished in a very different pursuit. About 1615 he observed, probably as a naval question, the vast consumption of timber for fuel in the glass-house furnaces; and for this he proposed to substitute coal, and obtained a patent of monopoly for the manufacture of white and green glass. In 1630 he took exception to the wording of a patent to the Earl of Arundel, and procured the omission of "glass and glass-works"; and soon afterwards he took a similar exception to a privilege for the use of turf and peat for making iron. In working his patent he sank large sums in importing skilled workmen from the Continent, so that King James "marvelled that Robin Mansel, having won so much honour on the water, should meddle with fire." But, observes the panegyrist of his house, quoting the family motto, "Sir Robert is a true Mansel,—*quod vult valde vult*,"—and he pushed forward his schemes until he attained success. He had a glass-house in Broad-street, London, and was both a manufacturer and importer; his monopoly being recognised in a proclamation by Charles, forbidding the importation of foreign glass during its continuance. Sir Robert's success in the improvement of the manufacture is said to have been very considerable, although it has been eclipsed by his naval fame.

There is a picture of the rough old admiral at Margam; and several of his letters are preserved there and in the State Paper Office in London. He left no issue, though married thrice. His last wife was sister to the great Lord Bacon.

Sir Thomas Mansel of Margam, the admiral's elder

brother, was knighted in the lifetime of his father ; and sat for Montgomeryshire in the thirty-ninth of Elizabeth (1596-7), and for Glamorgan in 1603 and 1614. He stood in high favour with King James, was a member of the Council of the Marches ; and in 1611 accepted the (for him) questionable honour of a baronetcy, the third creation of the new order. In 1628 he took part in a local inquiry into some malicious inventions concerning the king, as is shewn by his existing reports and correspondence ; and in 1629-31 he and his family bore the brunt of a dispute with Herbert, the deputy vice-admiral of South Wales, about a claim to a private vessel (the *St. Michael*) driven ashore at Oystermouth. Herbert, backed by his kinsman, Philip Earl of Pembroke, claimed for the crown ; and the Mansels claimed for their kinsman, the Earl of Worcester. The quarrel seems to have been a very pretty one. The Mansels seized the ship, and held it by force of arms. Herbert committed some of their adherents, and Sir Thomas set them free. The matter was taken up by the Admiralty, and the Mansels were summoned to London ; and on the whole seem to have got the worst of it,—no doubt because at that time the Herbert interest was in the ascendant. Sir Thomas Mansel's first wife, and the mother of his sons, was a daughter of Lewis Lord Mordaunt, ancestor of the Earl of Peterborough of eccentric memory. From their third son (Thomas) are said to have sprung the Maunsels of Plassy, and those of Ballywilliam in Ireland ; but the descent has been challenged, and, if proved, would carry the baronetcy. Sir Thomas died in 1631, aged seventy-five.

Sir Lewis Mansel, son and successor of Sir Thomas, and joint Chamberlain of West Wales, after the precedent of his family married three wives. He was an Oxford man, of a studious habit, and increased his knowledge by foreign travel. It is recorded of him that he was a valiant soldier, though of a peaceable turn of mind, a kind husband and father, a patron of the liberal arts, and exceedingly charitable to the poor. He died

in 1638, and declining health seems to have prevented him from taking a share in the party politics of his day. His tendencies were probably royalist; but his third wife, and the mother of his successor, was sister to Edward, second Earl of Manchester, the distinguished leader of the moderate party in the great civil war.

Sir Edward Mansel, their eldest son, was an infant of four years old at his father's death in 1638; and thus it was that the Mansels, unlike their gallant kinsmen of St. Donats, won no distinctions, and sustained no losses, in the civil war. The custom of his family, and the care of an able mother, ensured him a good education at Westminster and Oxford, to which university his father had been a benefactor. Soon after the king's death Sir Edward travelled abroad, and was employed for several years in making what was afterwards called "The Grand Tour." He returned shortly before the king, and sat for Glamorgan in the Restoration Parliament, as well as in the last of Charles II and the only one of James. In 1660 he had with Arthur Mansel, a re-grant of his father's joint office of Chamberlain and Chancellor of West Wales, reversionary on the death of Edward Earl of Manchester, and of the stewardship of the honour of Pembroke and manor of Penkelley, co. Brecon. He was also vice-admiral of South Wales, and seems to have wielded great and deserved popular influence in his native county. In his marriage he fell back upon the earlier traditions of his family, and united himself to a Welsh heiress, Martha, daughter of Edward Carn of Ewenny, with whom he obtained Llandough Castle, St. Marychurch, and other lands still held by their descendants. Sir Edward died at seventy-two years, in 1706, having outlived his eldest son, and being succeeded by the second.

Sir Thomas Mansel, the fourth baronet, designated (until his father's death) as "of Penrice," devoted himself to public life, but married at the age of nineteen. His offices were numerous, but indicative rather of his rank and wealth than of any great abilities or success

in statesmanship. He entered public life under the protection of his kinsman, Charles fourth Earl, and afterwards first Duke of Manchester, a man of considerable and active ability, attached to William, and a firm friend to the house of Hanover. Mr. Mansel took part in the Earl's embassy to Paris in 1699; sat for Glamorgan in the last parliament of William, and each succeeding one, until his elevation to the peerage. In 1704 he became Comptroller of the Household to Queen Anne, and was sworn of her Privy Council. On the fall of Lord Treasurer Godolphin in 1710, he was one of the Commissioners who succeeded him. In 1711 he became again Comptroller, and soon afterwards was a Teller of the Exchequer. He was also Vice-Admiral of South Wales and Governor of Milford Haven. Truth compels us to relate that in 1711 he submitted to be one of Harley's twelve peers, and was created Baron Mansel of Margam.

Lord Mansel's private character stood high. Like his progenitors, he was an educated and accomplished man, and an encourager of learning. To him Edward Llwyd dedicated his *Archæologia*, and his influence secured for it unusual support in Glamorgan. He has also left a reputation for politeness and affability of manner, for personal beauty, and for great local liberality. He died at Margam in 1723, aged probably about fifty-six years. His wife, Martha Millington, was the daughter and heiress of an eminent London merchant, by whom he had three sons; two of whom, with one grandson, inherited his peerage; and two daughters, from one of whom descends the present owner of Margam.

Robert Mansel, eldest son of the first lord, was in Parliament for Minehead. He lived at Crayford in Kent, and married a daughter and heiress of Admiral Sir Cloudesley Shovel, lost in 1707. He is said to have been an amiable man; but he was but little known in the county, since he died before his father.

Thomas Mansel, his son, then but four years old,

became the third lord. He also was brought up at Westminster and Oxford, and travelled abroad. - In 1743-4 he went to London to take his seat, and was cut off by fever in his twenty-fifth year.

For the first time in the long pedigree of the Mansels, the succession ascended, and Christopher, uncle to the last, and second son of the first, became the third Lord Mansel. He was of Lincoln College, Oxford, and graduated M.A. in 1710. He lived much at Newick Place, near Lewes; and died there, unmarried, in 1744. He is said to have limited the Mansel estates to his brother Bussy for life; with remainder, failing heirs male, to his sister's son, Thomas Talbot.

Bussy Mansel, seventh baronet and fourth baron, was member for Cardiff in 1722, and afterwards for the county, from 1727 until his succession in 1734. He inherited Briton Ferry, while a minor, from a kinsman, and the Castle and estate of St. Donats on the death of the last Stradling of that place. The addition of Margam to these properties gave him an immense estate in the county; and in wealth and local influence he, the last of his race, was also the greatest. Lord Bussy was twice married; but left by his second wife, Lady Barbara Villiers, a daughter only, who, upon his death in 1750, inherited the estate of Briton Ferry, which, on the death of her husband, George second Lord Vernon, and of their daughter Louisa, in 1786, was left to her maternal relation, the Earl of Jersey. St. Donats, the reversion of which Lord Mansel thought to have secured by purchase from the Bowens, was claimed by the Stradling heirs, and also passed to strangers. Margam, by much the most considerable of the three estates, descended, under the limitation of Lord Christopher, to the heirs of his sister Mary, who married John Ivery Talbot of Laycock. Happily for the prosperity of Margam these two estates were not to be united. Laycock passed to a daughter, whose son adopted the name of Talbot; while Margam was settled upon a son, the Rev. Thomas Talbot, whose grandson, Christopher Rice Mansel Tal-

bot, is the present lord of Margam, Penrice, Oxwich, and Llandough; and, with the estates, inherits a taste for Oxford distinctions and many of the higher qualities of his Mansel ancestry.

The Mansels, though not a greatly distinguished race, have not been wanting in character. When manliness was necessary to success, and every lord of a manor was a soldier, they were successful; and their continued military habits carried them with honour through the Wars of the Roses, and down to the more settled times following the Reformation. They have produced one very eminent sailor, and a man, as is shewn by his official history and correspondence, of considerable administrative ability. Circumstances, fortunately perhaps for their wealth, but in all probability unfortunately for their fame, precluded them from taking a part in the great civil war; but each and all of their later representatives were men of education and of foreign travel, took a moderate part in politics, and bore the character of upright and honourable men in their county and in the world.

It is remarkable that though from an early period a race ambitious of distinction, and possessing wealth, the Mansels, save on one occasion, have not sought to extend their estates by purchase, neither have they been driven by extravagance to burden or diminish them. With the sole exception of Margam, their property has been acquired by marriage. Such as they received, so they have retained it. Every other considerable family in the county—Lewis, Stradling, Mathew, Kemeys, Herbert, Evans, Aubrey, Wyndham, Jones, Basset,—has from time to time either sought to increase its acres, or has allowed itself, when pressed, to diminish them. This the Mansels and their successors have not done. Nearly every main quartering in their ample escutcheon represents a manor in their own county; and beyond these and the happy purchase of Sir Rice, they have not manifested, and do not manifest, any disposition to expand.

### LLANDYSSUL CHURCH, MONTGOMERYSHIRE.

THE parish of Llandyssul lies among the hills which intervene between the valley of the Severn and the first ascent of the Kerry range. It is at about equal distances between Montgomery and Kerry, and covers a district of great wildness as well as beauty. The village is at the opening of a small ravine running up into the hills, and extending itself along either bank of a stream. It is comparatively little known, and has probably long been happy in the absence of materials for history.

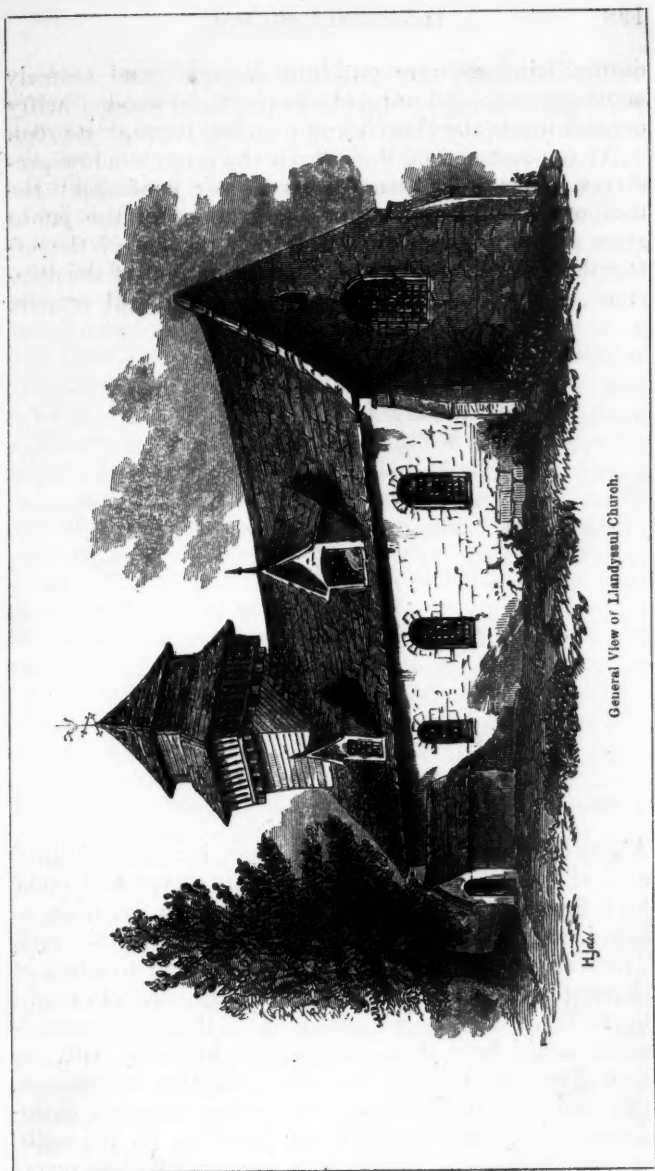
On a knoll rising above the village stands the ancient parish church; but it stands there for a short period only, its destruction having been decided upon, and a faculty unfortunately obtained from the bishop for that purpose. A new church is in process of erection on a level field about two hundred yards off, and adjoining the grounds of the parsonage house. As this ancient building presents several architectural peculiarities, and possesses a wooden belfry almost unique in Wales, its principal features deserve to be put on record before it is needlessly obliterated and lost to the country. It may here be observed that the old building is quite capable of repair; and that although much mutilated during the seventeenth and eighteenth centuries,—those periods of ecclesiastical and architectural debasement,—yet it might be made suitable to the wants of the parish. At the same time it must not be forgotten that this building possesses what the new one possibly may never have, certainly not for a long period, the affectionate veneration of the inhabitants. Though Dissent has of course alienated many from the services of the Church, yet this carries with it all those recollections of ancient times, all that *prestige* of antiquity, which no combination of circumstances, however happy, can confer on any new building, however magnificent.

It is going to be replaced by an edifice larger, and

more mediævally correct, but of a style which has no prototype amongst, nor any connexion with, the ancient ecclesiastical buildings of the district; and which will only serve, æsthetically, as a memento of the rash destruction of an old national thing, not worn out, for the sake of a new one of foreign origin, jarring with every other of its fellows and neighbours. The *Nemesis* of this archæological and architectural mistake comes from this: that whereas a few hundreds of pounds (some four or five) would restore the old church, and make it serviceable for a couple of centuries, the new church will cost many hundreds, perhaps fourteen or fifteen; and, as it is to be erected by local builders upon modern principles of construction, there is a strong probability, judging from analogy and experience, that it will require abundant repairs before it has existed fifty years.

This is only one instance of the spirit of innovation and destruction which has of late years become so painfully manifest in Wales as well as England, and which will be treated of at greater length, and upon more general grounds, in another place. It is sufficient at present to have thus called the attention of the Cambrian Archæological Association to the subject.

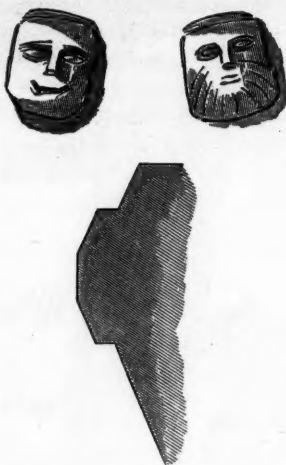
The church consists of a single aisle, which has probably been enlarged at a remote period, as far back as the fourteenth or fifteenth century; and this has again been greatly mutilated, under the idea of improvement, probably about the beginning of the eighteenth. At this latter period the old Pointed windows appear to have been considered too small, and others of the Williamite or Georgian styles were made to take their place; the great tie-beams that formed the bottom parts of the coupling triangles of the roof were then cut away, all but one left over the place where the altar once stood; a ceiling, plastered and coved, was made to hide the unfashionable timbering of the roof; pews of excellent oak, and of uniform design, were put up throughout; the screen, which most probably existed, as in all Montgomeryshire churches of old date, disappeared;



General View of Landysaul Church.

dormer windows were put into the roof; and scarcely anything remained untouched except the wooden belfry erected inside the church and piercing through its roof.

At the east end of the church the large window preserves a few indications of its former condition: the mullions are all gone; but the sections of the jambs shew work not later than the early portion of the fifteenth century; and two heads, terminations of the drip-stone, of excellent and decided character, still remain.

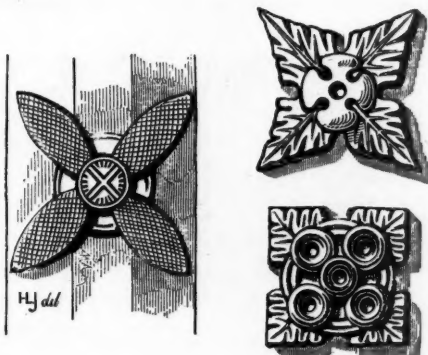


Details. E. Window.

Above this window, in the gable, there is a small Pointed arch of the same date, which probably served as a niche for a figure, though it may also have been intended to afford ventilation to the building through the roof. The walls are still solid and thick enough to admit of thorough repair at a small expense; the windows might be replaced by others equally light, if so the parishioners would have them, but more in harmony with the date of the old building; the ceiling ought to be removed, the timbered roof shewn, the tie-beams again introduced; the pews converted into panelling for the walls, or cut down and altered into less unchristian seats;

and the belfry either reopened into the body of the church, or screened off, as it might legitimately be, and made to serve the purpose, in its ground story, of a vestry. All this might be done at a cost of about £400.

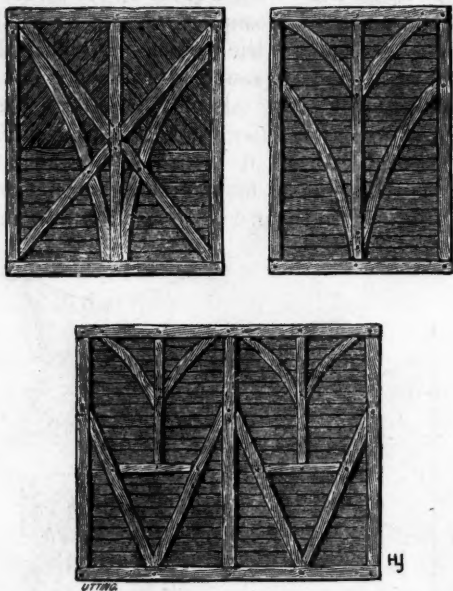
The tie-beam remaining above the communion-table is peculiar from its rising in the middle, and from its having a hollow chamfer on its western side,—that in sight of the congregation—decorated with bosses of good design. A large boss, with a cross on its under surface, occupies the centre: six smaller ones occur on the north side of this; seven on the south. Possibly the other tie-beams were not so much decorated; but in any case, whenever the materials of this church come to be removed, somewhat sacrilegiously, from the precincts of the consecrated ground, it is to be hoped that such a treasure as this beam may find a purchaser among persons anxious to restore or to decorate some ancient sacred edifice.



Bosses. Tie-Beam over Altar.

The striking feature of the church is the wooden belfry, which is constructed on principles once common in this part of Wales, and in parts of England where much timber existed; but now destined to become exceedingly scarce. Belfries of a similar kind, but not so large, nor so singular, nor so architecturally valuable, are to be found in the same county and in Radnorshire;

but the most beautiful examples exist in Picardy. There they are of more elegant and elaborate design, standing on stone bases; and there, too, the ecclesiastical and parochial authorities, alive to their importance, maintain them in good repair. This one, however, of Llandyssul is the best example extant in this county at the present moment; and for this, if for no other cause, it demands careful preservation.



Framework of Belfry, Llandyssul.

Without attempting to erect a tower, and to place the wooden frame-work of the belfry upon it, the old builders ran up a strong frame-work in two stories from the ground within, touching the western gable wall, piercing through the roof, and then expanding into a bell-chamber with an open gallery running round, and a double roof above. The construction will be easily understood from the accompanying engravings. The

upright timbers are mostly of trees about twelve inches square. Some of the cross-pieces are of trees split down the middle. The beams of the bell-chamber floor are solid trees. The scantlings of all, in fact, are massive in the extreme, and highly judicious. Probably from neglect, but not impossibly from too great boldness of construction, and the absence of internal stays or buttresses, the timbering has swayed and inclined considerably to the south side. This, though it gives the most strikingly picturesque effect, is a fault that ought to be remedied. Many of the pins and stancheons are decayed, and the whole requires careful overhauling and repairing. This task, however, is perfectly practicable at the cost of about £100.



West View of Llandyssul Church.

Other belfries similar to this, but not identical, exist at Llandinam and Manafon in this county. It is hard to conjecture their date: that of Llandinam being very possibly of the same date as its supporting stonework, viz., of the thirteenth century; and, indeed, the rudeness of the workmanship at Llandyssul, as well as the

circumstance of the erection being *inside* the walls of the church, betoken great age. Its construction will be again adverted to, in an account of other towers of the same kind, in the next number of the Journal. Meantime it is the duty of all lovers of old architecture in Wales to protest against the demolition of this curious piece of timber-work; and certainly the parishioners, if they are irrevocably bent on the removal of the old church, will do well to save this western portion of it, to serve as a mortuary chapel.

But, supposing all this to be doomed to disappear for ever, the parishioners, to be consistent, should cut down the old yew tree,—it only darkens the ground; sell the tombstones, or pave their yards with them,—they only commemorate past times. If they think it worth while to keep up any fence at all round the churchyard, they should erect some neat gate of new design, so that no unpleasant reminiscences of the ancient state of things may ever come as qualms over their consciences. If they could obtain a faculty from highest conservative authority in the diocese to destroy their old church, they might hope to obtain another to sanction any amount of obliteration; for, when once the existing edifice has disappeared, then the Dissenting Chapel in a neighbouring lane will be the oldest place of worship in the parish.

H. L. J.

## RELIC OF ANN BOLEYN.

AMONG the interesting articles exhibited in the Temporary Museum formed at Kington during the meeting of the Association in 1863, none attracted more attention than the little gold ornament here represented from a drawing made by Talbot Bury, Esq., F.S.A. Those who examined this curiosity will be able to judge of the accuracy of that gentleman's pencil. This article, of the same size as the cut, is in the form of a small pistol; serving also as a whistle, which, although not possessing the powers of those used by our railway-guards, yet produces sounds loud enough to have summoned pages or attendants to the royal presence. Underneath, fitting in like the blades of a common penknife, are three picks, for the ear, teeth, and nails. A serpent is encoiled round the butt.



Fortunately the history of this interesting relic has been carefully preserved in the family, a descendant of which is the present proprietor. This tradition tells us that it was a love-token from the eighth Henry to his second queen. According to the account, which appears to have been faithfully handed down in the family, it was given by that unfortunate lady to Captain Gwynn of Swansea (the officer to whose charge she was committed), in return for the kindness he had shewn her in the discharge of his duty. It has also been handed down by the successive possessors of the article, that, in giving it, she called his attention to the serpent,

remarking it had been indeed a serpent to her. Kyngston was, however, the Lieutenant of the Tower at this time; nor, as far as we are aware, is the name of Gwynn mentioned in any history. He was probably some inferior officer under the lieutenant,—perhaps in the double capacity of attendant and warder. It is, however, a fact that the relic remained in the possession of his family until the death of Richard Gwynn, the last of that branch, who died about the year 1750. From him it passed to his sister, who left it to her son, George Jones of Whiterock and Gray's Inn, London. The next owner was Mrs. Phillips, the sister of the said George Jones; and from her it passed to her daughter, Miss Phillips of Rutland Place, Swansea; who gave it to her great nephew, the Rev. W. L. Bevan, vicar of Hay, who has kindly furnished these details.

E. L. BARNWELL.

Ruthin.

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#### ON THE DESTRUCTION AND PRESERVATION OF ANCIENT BUILDINGS.

DURING the middle portion of the nineteenth century, from the beginning of the forty years' peace to the present day, a most remarkable reaction has set in, not only for the restoration and preservation of ancient buildings of all kinds, but especially for the repairing and reconstructing of edifices connected with ecclesiastical purposes. It took many years for the evil architectural traditions of preceding times to become even partially eradicated; and it is only of comparatively recent date that the renewal of sound architectural knowledge has been witnessed. Twenty years ago the principles of ancient construction were but little known in England, notwithstanding the labours of great architects and archaeologists throughout Europe; and even at the present moment, in 1864, good buildings are still scarce, though the glaring faults of earlier days are now less frequently committed. It is, however, a mighty and a

beneficial movement that is going on, out of which it is to be hoped some permanent architectural good will ultimately result. Meantime, though we are restoring our cathedrals and erecting good parochial churches all over the land, we must put up with Palaces and Public Offices and Museums and Exhibition Buildings, etc., and be thankful that things are no worse.

The feelings from which this impulse of construction has arisen, are so laudable; the extended knowledge and improved taste which it evinces, are so valuable,—that though it may become necessary to correct, it is by no means desirable to exercise much repression. The architectural and archæological mind of European society is growing; and the best thing that can be done is to try and direct the progress making into a good channel. Though all bad buildings cannot be prevented from erection, nor all good ones saved from destruction, yet the pointing out of the true principles on which architecture, whether in old or new matters, ought to rest, may tend to spread sound information, and to restrain the indiscretions of over-zealous builders.

Such would seem to be one of the most appropriate functions of such a body as our Association, which at its annual meetings, and by means of its Journal, might spread information throughout all parts of Wales, and might turn the church building and repairing movement of the present day into a proper direction. Attempts of this kind have indeed been made, and eloquent appeals have been not without success in bringing about good works of preservation and of reconstruction. Llandaff Cathedral, Brecon Priory, Clynnog Fawr Collegial, and by and by St. David's Cathedral, will testify to the useful action and influence of the Cambrian Archæological Association. Carnarvon Castle owes its preservation to a cause antecedent to the existence of this Society; but it is to be hoped that other military and domestic edifices may be benefited by its influence; and it is certainly within its legitimate functions to encourage respect for the remains of former days, wherever practicable, all

over the Principality. By no means enough in the way of preservation has been done. The efforts of the Association have been neither long nor strong enough. Prompt and frequent action was probably seldom more needed than at the present moment; and it is with the view of encouraging this that the following observations are offered to the notice of members.

A praiseworthy feeling has now for some time existed among the gentry and clergy of Wales, first of all, for improving the old churches, and then for building new ones; and to the torpor of the eighteenth century has succeeded a feverish period of wide-spread restoration and construction. In most parishes, repairs of churches have been effected: in many the old churches have been replaced by others either wholly or in part new; in others, new churches in new districts have been erected. Everywhere architects and builders have been numerously employed. Funds have been raised in a wonderful manner, rates have been voted, subscriptions formed, donations received. There has not been much lack of means; but in too many instances there have been too great precipitancy and too little judgment. Too seldom have the questions been asked, "Can the old building be repaired and preserved?" "Can it be improved?" The common feeling has been that of razing existing edifices even to the ground. The contamination of example has been widely felt; and the appearance of a new church by a new architect has sufficed to set a whole county on the move, and to bring down the venerable stones of a dozen ancient fanes. Much may be said on the ground of the increase of population, of the wants of the Church, of the expansive tastes of the day, forcing men along whether they will or no; but, on the other hand, much may also be said on the score of economy, and much more may be advanced as to the respect due to the works of our forefathers, and as to the duty of maintaining monuments of national architecture.

The judicious treatment of an old building is generally a more difficult, scientific, and mechanical opera-

tion than the designing and erecting a new one. The spirit of innovation—one of the most uncontrollable in the human mind—the desire of emulating what has been done in other neighbourhoods,—the interested advice of architects and builders,—every thing militates against the preservation of an old church: all men go in favour of erecting a new one. Pockets suffer, but pride is gratified; taste and especially zeal are taken credit for. The old church finds no friends: though it might be well repaired for a few hundreds, it is “condemned,” as the trade term goes. The new one is “contracted for” at the cost of a few thousands; and the parishioners have the gratification, after paying builder and architect, of witnessing a great “opening,” and of flaunting their superiority in the faces of their neighbours. It has ever been so indeed. During the middle ages this spirit was very rife. It was then, how much could be done: after the religious revolution of the sixteenth century, it was how little. But still parish contended against parish, architects rose to fame, builders to opulence; and yet grievous injury was done to historical architecture, much uprooting of veneration was caused, many seeds of revolution sown. There is little doubt that buildings of the eleventh, twelfth, and thirteenth centuries might have come down to us in greater abundance than they have, and that the cause of architectural progress would have been promoted, but for the somewhat wholesale process of change which was adopted towards buildings at the end of the fifteenth and early in the sixteenth centuries. There is a conventual building in Wales, the lintels of the windows of one of the rooms of which consist of sculptured crosses torn from the neighbouring cemetery; and some of our most curious early inscriptions have been found used as cills in similar positions in parish churches; while many a richly ornamented doorway remains to tell of the grandeur of the old edifice, and contrast with the comparative poverty of its successor of the fourteenth or fifteenth century.

The spirit, then, of innovation is not peculiar to this present age. All that remains to be done is to reason against its extravagances, and point out how, if innovation must be carried on, the smallest amount of injury may be done.

It is, perhaps, appealing to a low spirit of economy, if it is attempted to shew those, who must needs rebuild their churches or their houses,—for few now think of rebuilding or repairing a castle, notwithstanding its architectural and historical deserts,—that they may make themselves better judges of the worth and permanence of materials than they are allowed by their advisers to be. Builders and architects are very fond of condemning old walls and old timbers, whereas cracks and protuberances may be generally well remedied by buttressing; and the great aim of architectural effect, light and shade, variety of outline, and the display of means, much promoted. Walls in churches are often found to totter inwards or outwards. Often this results from the original construction, as accurate measurement will demonstrate; but if it comes from ancient settlement, this very fact of its antiquity testifies to its durability. Some hang over, or threaten from above. If this results from old thrusts in the roof, the re-bracing of the roofs, or the buttressing of the walls, will obviate the chances of further degradation. It is not so easy to prove the badness of an old wall as people commonly think. Let it be treated kindly, and the mass of masonry will still remain, and do good work for centuries. Again, all architects run their heads against old roof-timbering, and the common accusation of rottenness is frequent in their mouths. Parts, indeed, are frequently decayed,—such as the lower ends of principals, where they touch the wall-plate; but in no part of the timbering is repair more easy, and a good shore, or lower joint, may be added or inserted, so as to make the main triangle of resistance as rigid as ever. If the timber is well probed all over with augers, its actual condition may soon be ascertained, and possibly the cost of a new roof avoided.

An instance of the above has occurred within the last few years in North Wales, where a village church, two-aisled, and of good dimensions, of the fifteenth century, altered and injured in the seventeenth, was condemned, stones and timber, by an eminent architect from London. Before finally adopting his scheme of a tolerably large amount, though by no means inordinate for a new church, the walls were sounded and the timbers probed. The result was a settlement with the architect, but a declining of his plan. The building was taken in hand by the clergyman and a friend: the village mason, carpenter, and blacksmith, were called in: no builder nor clerk of the works was employed: the walls were buttressed, and the whole church was solidly restored: windows remullioned, and rejambed wherever necessary, some new ones inserted: all the old seats removed, and used up again to form new ones, nothing but oak being employed: the floor tiled plain throughout, the roof recovered: the timberings all repaired, cleaned, and varnished: the coveings of the aisles repainted and gilded; the whole at a cost of a little more than £700. Since then painted glass has been contributed for the principal windows, and the rest have been plainly diapered; the general result being the preservation of the old building greatly improved, and the resources of the parish carefully husbanded.

As a matter of taste, the preservation of ancient forms has now so universally obtained the preference over the invention of new ones, that it is hardly worth while to observe that the real æsthetic effect of an ancient building is almost always more satisfactory than that of a new one. Church restorers, indeed, commonly stipulate with architects for the preservation, as much as possible, of parts of the old edifice. The point is, indeed, conceded, and its consideration is nearly superfluous. Thus much may be noted, however, that even a new church may be greatly disguised by the readaptation of old windows, old doorways, and any old sculptured portions. It is a common architectural device, and an allowed

one ; for though economy is not much consulted, consciences are thereby soothed, and a show kept up of reverencing the tokens of ancient constructive skill.

The general ground on which the battle of ancient against modern architecture is to be fought, is that of historical propriety. In every nation, and especially in locally marked sections of a nation, distinctive features of general and local architecture prevail. At all periods of time, the architecture of any epoch is a positive and express embodiment of the wants and feelings of the age. It becomes an historical exponent of the popular mind at the time of its construction, and it remains as a proof and evidence of that mind in after ages. Egypt and Assyria live for us chiefly in their monuments: India and China bear testimony to the same purport: the mounds of Mexico utter a feeble voice with a similar echo ; and the whole story of European civilisation receives one of its most striking illustrations from those noble edifices which modern days have been unable to surpass. What expresses more faithfully the degradation of religious feeling in England, from the revolution of 1688 down to the end of the great Napoleonic war, than the continually advancing degradation of church architecture ? What can more convincingly prove the sordidness of the public mind than the outward forms of street architecture during the whole of the Georgian period ? We have now the honour of living in an eminently constructive period. Notwithstanding want of skill and recklessness of means, the Victorian reign will mark an epoch of architectural regeneration ; and possibly some new and original and distinctive style may yet arise to perpetuate the evidence of that revival of religion, morals, knowledge, science, and taste, which will constitute the title of this present century to the respect of succeeding ones.

Every building, then, by the mere fact of age, by the mere circumstance of having served its purpose long, and having been allowed by man to stand, acquires more or less of an historic character, and becomes part of the

product of the national intelligence. It almost becomes national property, and at all events it becomes entitled to national respect,—“*Reverere veterem gloriam, et hanc ipsam vetustatem, quæ, in homine venerabilis, in urbibus sacra est.*” How well do these words of the younger Pliny represent the feelings which the intelligent antiquary, the philosophic historian, the true patriot, cannot but entertain! The mere fact of antiquity, the mere evidence of the mind of man having given expression to a monument by his hand,—this constitutes a claim upon the respect of future men as long as materials shall, in the course of nature, physically cohere and endure. Those who respect not the past, Guizot well observes, have no title, no hope for the future; and if coming architecture is worth caring for, past architecture is worth preserving.

To a certain extent, while this argument will be, and is indeed commonly, admitted by minds of scientific and historic resources, and by the majority of educated men, it may be almost damaged by the claim which may be grounded on it for preserving even architectural abuses; and it is better to concede the principle honestly than try to evade it, on the principles of modern logic. It is better to grant at once that St. Paul's, though full of architectural shifts and untruths, ought to stand, and is one of the grandest buildings in Europe. It is the noblest embodiment we have of the state of the national mind at the close of the seventeenth century. Wren's churches all over London should be allowed to stand. They are true and honest after their fashion: true exponents of public taste, honest evidences of the constructive powers of the times when they sprang up. They ought never to be imitated,—*certainly never*,—for they will never, it may be hoped, have as their substratum such a degree of public taste and morals as coincided with their erection. Even the old pews in many a country church—those glories of extinct churchwardens, those traces of fossil parochial authorities—demand a certain degree of respect. They are specimens of

national taste, more or less historic: they are associated with hallowed and endearing domestic recollections: they are frames of pictures wherein memory would fondly place venerated ancestors, well-known and beloved grandsires, parents, and brothers. Unless their removal be positively for the avoidance of some crying evil, to be replaced by some patent good, much better and more comely than many of the meagre and uncomfortable seats, such as the middle ages never knew, but now so commonly put up in their stead, even the removal of old pews of good, sound work and substantial materials becomes a matter for second thought. Intense mediævalism and intense conservatism are not always coincident principles; and it is possible that as much destruction may be effected under the former, as obstruction perpetuated under the latter. Many a church has had its Carolinian pews removed for the sake of seats intrinsically not so good, and not fulfilling their ostensible purpose (that of accommodating the poor), because the poor do not, and possibly will not, come to them.

While this seeming apology may be made for the works of periods when honest building and honest carpentry, however uncouth and unsightly, existed, it need not be extended to periods, when dishonesty became the rule, and when selfishness and parsimony, under the garb of sanctimony, were the guiding principles. It cannot extend to the age of *compo* and *deal*. The age of iron is not yet, though it may very well become hereafter, entitled to it. Wherever brick covered with *compo*, and deal painted or unpainted, exist, there the horrid, unchristian principle of pure utilitarianism is manifest, and destruction is self-pronounced. We cannot destroy *all* the traces of late Georgian architecture, nor is it right that we should: some of it must remain, if only to prove our national disgrace. But while Bath should be carefully preserved as an honourable example of the taste of the second half of the eighteenth century, Brighton with its Pavilion may very well be swallowed up by the Channel waves, as a flaunting specimen of the profligate early days of the nineteenth.

Though the public mind is coming round to juster views of national pride and historic propriety, yet the very excess of reactionary zeal has produced evils which require checking. Granting that old churches must, in some instances, be rebuilt; that new ones, as in the metropolis and thickly peopled manufacturing districts, must be erected,—the question occurs, “What style should be adopted, what models should be followed?” And herein the public mind has been misled by false example, because not sufficiently informed to judge for itself; and, in fact, having no common nor even broadly based principles of action. The united wisdom of the legislature, brought into action too soon, has been unable to produce anything better than the New Palace of Westminster, the only good features of which are height and length, obtained at the sacrifice of the main objects for which it was erected. How strange that men of intelligence, having their steps ever delaying in such an edifice as Westminster Hall, should not have become inspired by the *genius loci*, and have caused something to be erected worthy of standing by its side! How strange that they should have failed to catch the dignified and broad principles of construction shewn in the adjoining Abbey, and have contented themselves with blinding their eyes by the panel-work of the seventh Henry’s Chapel! When it became a question of erecting some kind of public official building which might shew to Europe our national architectural resources, a mongrel foreign edifice, of meretricious effect, was decided on, in deference to the predilections of an agreeable man of the world. When those time-honoured abodes of academic grandeur, Oxford had to put up two Museums, and Cambridge had to build another and a Library, nothing better nor more appropriate than the classic deformity of the Taylor Institute, the pattern-book of the New Museum in the one, the insipid Public Library and the porticoed Fitzwilliam Museum, in the other, have arisen. It is true that, though Baliol Chapel has been rebuilt as it is, and Merton Quad-

rangle has been threatened, Exeter Chapel (a foreign but a good importation) has come to redeem the architectural character of one University; while St. John's Chapel in the other is obliged to be erected for the sake of preserving the balance of rival propriety.

Another disturbing influence has been felt, greatly injurious to the preservation of national architecture and to the formation of a new national style,—that which may be traced to the imperfect knowledge and false appreciation of Italian mediæval styles, such as is evinced by the partisans of what may be termed the Ruskinite School. The specimens of bad and inappropriate foreign taste now originating among the younger architects, who do not understand either Italy or Europe, and who try to bring in colour *per fas et nefas*, are disfiguring every town that wants new shop-fronts or new municipal halls, and are leading away the eye of the public till it has almost tolerated the abomination of the late Brompton Exhibition.

There are local and historic peculiarities to be maintained in new erections as well as in repairs, which must be observed under pain of architectural retrogression; and in this respect great damage has already occurred within the Principality of Wales. The architecture of our country is strongly marked by local peculiarities. The humble church of the mountain district, with its plain bell-gable and its low but massive single aisle; the double-aisled church sometimes towered, sometimes not, of the Clwydian vale; the timbered belfries of Montgomeryshire; the semi-military towers of Glamorgan, Carmarthen, and Cardigan; and the tall towers rarely spired, and altogether *sui generis*, of Pembrokeshire,—all these mark historic traditions of the national condition of Wales, which ought not only to be preserved, but should also strongly influence the erection of any new buildings to be put with them in juxtaposition. Instead of this, when recourse is had to a distant, often to a metropolitan architect, the building committee are treated to designs fitted for the marshes

of Essex or the wolds of Lincolnshire, or the streets of the Metropolis. Perhaps they are the rejected designs of some London competition; perhaps they are what the architect thinks would look well *anywhere* (and *therefore* certainly not in so peculiar a country as Wales). Almost always a spire or spirette is introduced, to the great mystification of simple-minded building committees; almost always an elaborate east window that *must* be filled with painted glass; rarely, if ever, is the local style of the district consulted; rarely, if ever, are the requirements of surrounding scenery thought of. There is a spire on such a church, under such a tall mountain, where the eye is so absorbed by the natural grandeur of the scene that it can hardly afford a glance to see whether a church exists or not. In another locality is a thing done from a rough sketch of some reminiscence of an Alpine *chalet*. In one notable instance a wealthy founder gets hold of engravings of all the churches in the world, and puts up windows, capitals, piers, niches, figure-heads, tower, spire, marble, alabaster, iron, bronze, painted glass, fresco, etc., for a humble congregation of a few half-scared rustics, who are afraid, and from other motives unwilling, to go near the grand, new church. In one county the rage had recently set in for pulling down all the old belfries, churches and all; moving them to new sites, etc.; and the authorities were all against the old buildings! With difficulty has a spoke been thrust into their wheel; but it is not yet certain whether even this may not snap, and the down-hill descent become irresistible.

H. L. J.

(To be continued.)

### OLD RADNOR FONT.—LYONSHALL FONT.

THE church of Old Radnor, situated on the summit of a rock, known by the Welsh as Pen-y-craig, is an edifice worthy the visit of the excursionist, not merely on account of the building itself, but for three remarkable objects it contains.

The first of these is the richly ornamented screen, stretching across the aisles and nave, an engraving of which is found in the fourth volume of the present series (p. 244) of the *Archæologia Cambrensis*. The second is the remarkable organ case of the early part of the reign of Henry VIII, said to be one of the three remaining specimens of that date in England and Wales. The third object, although not presenting to the casual observer anything remarkable, is the huge font, cut out of a single block of porphyritic rock, a faithful illustration of which is here given, and for which the Association is indebted to the able pencil of T. Talbot Bury, Esq., F.S.A. Although the author of the *History of Radnorshire* appears to have been in general an accurate observer, yet he has, apparently, taken no notice of this curious relic in his description of the church (*Arch. Camb.*, 1858); nor, as far as we are aware, is it noticed in any other work, except that in Lewis's *Topographical Dictionary* we are informed that "the font is of large dimensions, carved out of a single stone." Carving, however, is hardly an applicable term, where the rudest chipping seems to have been employed in hewing the mass into its present form. No trace of even an attempt at moulding or ornament exists, which is the more remarkable, as great care was usually employed on our earliest fonts, whatever poor and meagre work is considered sufficient for the same purpose in what may be called the dark period of later days, when anything that holds water is thought sufficient.

The hardness of the material may perhaps account

for the absence of ornamental detail or mouldings, although it seems to have had no influence as regards the cutting away the under portions to form the rude legs or supporters, or the hollowing out the basin, which is of such large dimensions as to indicate the immersion of the baptised, and that, too, on a very liberal scale. Of the great antiquity, however, of this font, although wanting details which might indicate any particular period, there can be no doubt, nor is there any reason why it may not be considered as one of the oldest fonts in existence. The only tradition connected with it is, that it was formed out of one of the large stones constituting what is called a "Druidic" monument, in the valley below the hill, named the "Fourstones," that being the number now remaining. The font is said to be of the same kind of rock, not being the stone of the district; and as two other similar masses now remain on the slope between the church and the fourstones, it is not impossible but that at some very early period attempts have been made to convey one or more of these masses up the hill to the church. We are not aware of what antiquity the name of "Fourstones" is—but some allusion to it may possibly be found in early deeds. In similar instances, such as at Trellech, "Threestones," in Monmouthshire, and elsewhere, documentary proof exists as to the very great age of such names; thus indicating that at very remote periods, nothing was known of the traditional or real nature of such monuments, beyond that they were stones of a certain number. If "Fourstones" is a term of corresponding antiquity, and if the font was hewn out of one of the original group which probably consisted of seven or eight stones, the antiquity of the font must be very considerable. Camden states that the destruction of this monument took place in the reign of John, when the district was ravaged by Rhys ap Gruffyd. Why the chieftain should destroy a monument of which he ought, as a Welshman, to have been proud, is not so clear. But even if no existing document proves that the name

of "Fourstones" is older than the reign of John, yet the general character and proportions of the font point to a period far anterior.

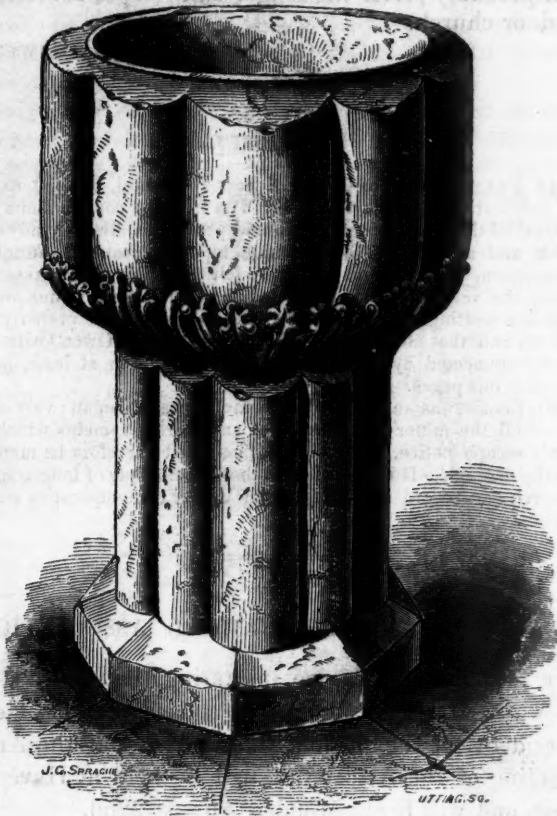
The present church of the fifteenth century contains various relics of a preceding one of the thirteenth. This earlier edifice itself no doubt had also predecessors, for New Radnor, which supplanted Old Radnor, existed, at least, in the early part of the twelfth century, if not earlier. The situation of the building, also on the summit of the hill, to some degree favours the notion that a church may have existed here from the earliest times, if, as is generally admitted, the first missionaries often established their churches on the sites of Pagan monuments so frequently found on such elevated spots. In more than one instance in



Old Radnor Font.

Wales, we have undoubted proofs of churches having existed on the sites of the present buildings, from the fifth and sixth centuries, if such is the true date assigned to inscribed stones found worked up in the walls of the existing churches. Such may have been the case with Old Radnor, and as we know little of the nature of fonts of such times, there is at least a possibility that the rude gigantic font of Old Radnor (the dimensions of which are five feet external diameter by one foot deep in the bowl, and three feet external height) may be a relic of the first church erected on this spot.

For the sake of comparison, we give a cut of a font of the thirteenth century, from an accurate drawing kindly made for the occasion, by Mr. T. G. Sprague, of Kington. This font, at present covered with a green mould, is inconveniently hidden among the unsightly



Lyonshall Font.

pews which disfigure the interesting church of Lyons-hall, visited by the Association during the Kington meeting. The contrast between two fonts so near each

other, would be more remarkable but for the fact that one is on English the other on Welsh ground; but, however graceful the English one may be, there is such a charm of mystery connected with that of Old Radnor, that the visitor, who cannot manage to examine both, will probably prefer the longer and steeper route to Old Radnor church.

E. L. BARNWELL.

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### Obituary.

JOHN FENTON, Esq., of Glynymel near Fishguard, has left us since the publication of our last number. His frequent contributions to the Journal of the Association, by pen and pencil, his always ready co-operation and advice, and his accurate topographical and antiquarian information, will cause his loss to be felt. He joined our Association among the very first, and always took a great interest in our proceedings and meetings. We hope that his papers will be properly taken care of, and that along with those of Mr. Aneurin Owen (with whom he was connected by marriage), will, some of them at least, be published in our pages.

Mr. Fenton was an excellent and careful draughtsman; very observant of all the minor peculiarities of antiquarian remains which commonly escape notice, and his portfolios must therefore be more than usually valuable. It is to be hoped that his example of long-continued research and record may be followed by our contemporaries and successors.

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### CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

WE have great pleasure in stating that JOHN HENRY SCOURFIELD, Esq., M.P., has accepted the office of President for the ensuing year. Also that the Annual Meeting of the Association will be held at Haverfordwest, and will begin Monday August 22nd.

Particulars of the proposed arrangements will appear in our next number.

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.—1863.

## STATEMENT OF EXPENDITURE AND RECEIPTS.

EXPENDITURE.		RECEIPTS.	
	£ s. d.		£ s. d.
To Printing	- 175 16 9	January 1, 1863. By balance in Treasurer's hands -	- 61 18 6
" Editor of <i>Archæologia Cambrensis</i>	- 50 0 0	" ditto, Kingston Meeting -	- 12 15 10
" Wood Engraving	- 24 13 0	" Subscriptions -	- 265 5 0
" Steel ditto	- 23 7 0		
" Postages and carriage of parcels	- 7 0 2		
" Incidental expenses	- 3 19 0		
" Balance in Treasurer's hands	- 55 3 5		
	<u>£339 19 4</u>		<u>£339 19 4</u>

*Audited and found correct.*

JNO. WILLIAMS } *Auditors for*  
JOHN MORGAN } 1863.

Brecon. St. David's Day, 1864.

JOSEPH JOSEPH, F.S.A., *Treasurer.*

## Correspondence.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In your last number there is a letter from Mr. Stephens on Llywarch Hen and Uriconium, in which he expresses a wish to know exactly what poems of Llywarch Hen are to be found in the *Llyfr du*, or Black Book of Carmarthen. I have just completed printing the contents of that MS. and of other three MSS., containing the poems attributed to the bards of the sixth century, viz., the *Book of Aneurin*, the *Book of Taliessin*, and the *Red Book of Hergest*; and, as I am thus familiar with the contents of these MSS., it will give me pleasure to afford Mr. Stephens or any of your readers information regarding them.

The *Black Book of Carmarthen* contains three poems usually attributed to Llywarch Hen.

1. At folio 36A., a poem bearing the title of "Gereint fil. Erbin", and containing eighteen triplets in the stanza known as the *Tribanau Milwyr*. The author of the poem is not named, but it is substantially the same as the poem attributed to Llywarch Hen, called "Marwnad Geraint" in the *Red Book of Hergest*, there being merely an occasional variation in the order of the stanzas.

2. The second is at folio 45A. It is not the same as any poem in the *Red Book of Hergest*, but in the printed copies it is woven into a poem termed "Tribanau" (*Myv. Ar.*, p. 129). Of this poem, from stanza 16, beginning "Llym awel llum brin"<sup>1</sup> to the end, are in the *Black Book of Carmarthen*. The eleven stanzas immediately preceding are in the *Red Book of Hergest*.

3. The third is at folio 54A., with the title "Enwev. Meibon Llywarch Hen." It is not the same poem as one on the same subject in the *Red Book of Hergest*, but the two poems have, as in the preceding case, been woven into one poem in the printed copies (*Myv. Arch.*, p. 114; *Owen*, p. 119). The poem in the *Black Book* consists of stanzas 45, 59, and from 67 to 76 inclusive. The poem in the *Red Book* consists of the remaining stanzas.

It is remarkable that, while Dr. Owen Pughe, in his edition of Llywarch Hen's poems, has no reference to readings in the *Black Book* in the poems in his edition which are really to be found there, in six poems which are not to be found in the *Black Book*, the foot of the page is full of references to the *Llyfr du* for various readings. These various readings, so far as I have been able to judge, correspond with the *Red Book of Hergest*, while those attributed to the *Llyfr coch* are not to be found there.

It appears to me that the poem in the *Black Book* entitled "Enwev meibon Llywarch Hen", could not have been written by the same person who wrote the poem called "Marwnad Urien," attributed also to Llywarch Hen, and to be found in the *Red Book*.

I agree in the main with Mr. Stephens's criticism of Mr. Nash and Mr. Wright.

<sup>1</sup> It is necessary to explain that the Welsh quoted from the *Black Book of Carmarthen* is in the orthography of the MS.

Mr. Stephens has added a translation of the well-known stanzas in the Cambridge *Juvenius*, with which, however, I cannot quite agree; but this arises, in part, from the text which he has taken from Llwyd not being perfectly correct. I have repeatedly examined the Cambridge *Juvenius* with very great care, and I have also had the benefit of a very minute and careful examination of this interesting MS., made by a most competent judge, viz., Henry Bradshaw, Esq., of King's College, Cambridge. Our object was not only to obtain a perfectly correct text of these well-known stanzas, but also to decipher, if possible, another and longer poem written on the first page in the same character and autograph; but before giving you the correct text of these poems, so far as we could make them out, perhaps you would allow me to say a few words as to the MS. itself.

The MS. of *Juvenius* came to the library in 1648, from Dr. Richard Houldsworth, master of Emanuel College, who died in that year, and bequeathed his library to the University. It was first catalogued and put on the shelves in 1663, with the rest of Dr. Houldsworth's books. On the first leaf there is in the hand-writing of Richard Amadas, who was a clergyman in Essex, and died in 1637, the words "Paraphrasis in Evangelia", with the figures "1233", and at the end; in the same hand-writing, "*Juvenius* Presbyter in 4 Evangelia, Anno 1233." On the first page is the name "Mr. Price", and in the same hand a reference to *Juvenius* from "James Usher, Bp. of Meathes book, fol. 349." Now Usher was only Bishop of Meath for a few years, from 1624 to 1627, and in a book published by him in 1624, called the *Answer to a Jesuit*, there is a citation of *Juvenius* at p. 349, so that the MS. must have belonged to Mr. Price about that time. There was a John Price, noticed in Williams's *Biography of Eminent Welshmen*, born in London, of Welsh parents in 1600, who was elected from Westminster to Christ Church, Oxford, in 1617, afterwards turned Papist and went to Paris. He seems to have made Usher's acquaintance in Ireland, and it is believed there are some of his letters in Usher's printed correspondence. From him, Dr. Houldsworth probably got the MS., with other books, when the troubles began, while John Price, being a Welshman, probably procured it in Wales.<sup>2</sup>

It is a large quarto MS. of 52 leaves of parchment, and is unquestionably of the ninth century. The text is written in a bold and free character, and is in the same handwriting throughout. The colophon at the end, in the same handwriting, is—

"expliqunt quattuor Evangelia  
a Juvenio presbytero  
pene ad verbum translata  
Araut dinuadu."

I.e., "a prayer for Nuadu." The lines of the text have glosses in Welsh, written over them in a smaller hand in the Saxon or Irish character. On the first page in the same character, is a poem consisting of nine lines, each line forming a triplet, commencing with the

<sup>2</sup> I am indebted to Mr. Bradshaw for much of this information.

words "*Omnipotens auctor*", and of which the Vicomte de Villemarqué could only read the last three words, "*Molim map Meir.*" At the top of the pages 48, 49, and 50 are, in the same hand-writing and character, the celebrated stanzas beginning "*nigurocosam*", and on the last page are, in the same hand-writing and character, fifty lines of Latin hexameters, of which the words "*dignissime Fethgna*" can alone be distinguished. We have thus the text of the MS. connected with the name "*Nuadu*", and the two Welsh poems connected with the name "*Fethgna*", to which the epithet of *dignissime* is attached. Both of these names are Irish in their form, and it is somewhat remarkable that there was an important person in the ninth century in Ireland, whose name was Fethgna. This was Fethgna, who was Bishop of Armagh for twenty-two years, and died in 874. His death is thus recorded, under that year, in the *Annals of Ulster*: "*Fethgna Episcopus haeres Patricii, caput religionis totius Hiberniae in Prid. Non. Octobris in pace quievit*"; and it is also remarkable, that one of his predecessors in the Bishopric of Armagh in the same century, was Nuadu, whose death is thus recorded, "A.D. 811 Nuadha of Loch Uamha Bishop, anchorite and abbot of Ardmacha, died.

If Fethgna Bishop of Armagh, is the "*dignissime Fethgna*" of the MS., then the two Welsh poems must have been transcribed during his occupation of the Bishopric from 852 to 874; but how came a MS. containing Welsh glosses and Welsh poems<sup>3</sup> to be connected with Armagh and their Bishops. The only clue to this, which strikes me, is the following. During the time of Fethgna, Armagh was almost totally destroyed by the Danes. In 850, "Armagh was devastated by the foreigners." In 867, "Ardmacha was plundered and burned with its oratories by Amhlach. Ten hundred was the number there cut off, both by wounding and suffocation, besides all the property and wealth which they found there was carried off by them." It was restored again by Fethgna. Now, in the *Brut y Tywysogion* of Caradoc of Llancarvan, there is the following passage: 888 a'r un flwyddyn y bu farw Cydifor abad Llanfeithin gwr doeth a dysgedig oedd efe a mawr ei dduwioldeb. Efe a ddanfonos chwec'h o wyr doethion ei gor i ddodi addysc i Wyddelod y Werddon. "And the same year Cydivor Abbot of Llanveithin (or Llancarvan) died a wise and learned man and of great piety. *He sent six learned men of his abbey to Ireland to instruct the Irish.*" Surely they were sent in consequence of the destruction of the seats of learning in Ireland by the Danes, and thus may some learned Welshmen have been brought in contact with the Bishops of Armagh. This would connect the MS. with Llancarvan, and it may have been got from thence on the suppression of the monasteries. I see no reason for connecting it especially with the North. The character is the Saxon or Irish which was used all over England before the Gothic writing began. The language is of the pure Welsh type of the period, and is opposed to what we know *aliunde* of Pictish forms.<sup>4</sup> I have

<sup>3</sup> The principal text of MS. must have been written by a Welshman, as the word "*Araut*" in the colophon is the Cymric and not the Gaelic form.

<sup>4</sup> I allude to the *gu*, for which Pictish seems to have substituted *f*.

always been of opinion myself, that the three well-known stanzas bear evident marks of having been the work of the same author who wrote the *Marwnad Cyndylan*. It is written in the same metre, there are the same expressions, it is pervaded by the same sentiment, and in both is the expression of "Franc" used, and I am not aware of its occurrence in any other poem. It would almost seem as if these poems of the ninth century had been preserved for the purpose of refuting Mr. T. Wright. He objects to the metre of "*Marwnad Cynddylan*, as having been introduced by the Normans, and to the use of the word 'Franc', as being post-Norman." Yet, here are both in a poem of the ninth century. The text of these poems is as follows:—

"I. POEM ON PAGE FIRST.

- "1. *Omnipotens auctor*  
Ti dicones adiamor  
P . . . (cut off) . . .
2. Nit arcup betid hicouid  
Canlon cetticeidin gui—haguid  
Uor—rdutou ti guirdoned
3. Dicones *pater* harimed  
Presen isabruid icunmer  
Nisacup m—arcup leder
4. Dicones *Ihesu* dielimlu  
pbetid aguidou pendibu  
guotcapaur anmer—adu
5. Gur dicones remedaui  
Elbid angurorit anguraut  
Niguru gnim molim trinta [ut]
6. It cluis inban iciman  
Guorsed ceimmicun ucmout ran  
Ucatrintaut bean trinent [an]
7. It cluis it humil inhared celmed  
Rit pucsaun mi detrintaut  
gurd meint iconidid imolaut
8. Rit ercis o — raut inadaut  
Presen pioubui int groisauc  
Inungueid guoled trintaui
9. Un hanied napuil heper  
Uuc nem isnem nitcouer  
Nit guorgnim molim map meir

II. POEM ON PAGES 48, 49, AND 50.

1. Niguorcosam nemheunaui—henoid  
Mitelu nit gurmaur  
Mi amfranc dam ancalaui
2. Nicanu niguardam nicusam—henoid  
Cet iben med nouel  
Mi amfranc dam anpatel
3. Mamercit mi nep leguenid—henoid  
Is discyrr mi coueidid  
Dou nam riceus unguetid"<sup>1</sup>

<sup>1</sup> "There are only two words that are doubtful. *Nicanu* in the fourth line may be read *Nicanil*; and if so, it is probably transposed, and should

I had intended making some remarks upon Mr. Stephens's translation of the second poem, but it is difficult to do so when it is not accompanied by any explanatory notes shewing how the words are understood by him to express the meaning he gives them, and perhaps, after considering the correct text and the modifications it must produce in his rendering, he will still do so, as well as give us his view of the probable rendering of the first poem. I may, however, remark that I read the third line as "Mi a'm Franc dam an calaur", I and my Franc around (*dam*, so in composition), our (*an*, old form for *ein*), kettle. I think the previous line "my household is not large", refers to there being only two persons. Then, in the last line, I consider the rendering of "Dou" by "God", as inadmissible. I am not aware of any stage in Welsh orthography where *Duw* could be written *Dou*. It is the old form of "Dan", two, and seems to refer to the same two persons.

The preceding line I am inclined to read "My song is a lament." "Disgyrr", a wail a lament; "Cowyddaid", a song. *Cyweithydd* would certainly never be written in old Welsh with *d* for *th*.

WILLIAM F. SKENE.

20, Inverleith Row, Edinburgh, 19th February, 1864.

#### LLYWARCH HEN AND URICONIUM.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—The July number of the *Arch. Camb.* contained a paper written by Mr. Thomas Wright, and giving us his opinion on some recent speculations relative to the destruction of Uriconium. The speculations on which he passed judgment, and which he ascribed to a certain unnamed "antiquary," were identical with those I had myself shortly before published on the same subject. As he informed us that his remarks were written before the appearance of my paper, the reader might be led to suppose that I had appropriated another man's labours without acknowledgment, and I therefore considered myself entitled to ask Mr. Wright to favour me with the name of the "antiquary" he alluded to. I have looked in vain through the last number of the *Archæologia* for his reply, and am therefore driven to conclude that in stating his remarks to have been written, as he "need hardly add, before the appearance of Dr. Guest's paper," he was labouring under some hallucination of memory. Having, I trust, cleared myself from any suspicions that may have been excited in the reader's mind by a perusal of Mr. Wright's paper, I will now proceed to examine the strange and novel theory he has propounded. In this task, I have been in some degree anticipated by Mr. Stephens, *Arch. Camb.*, No. XXXVII, p. 62; but the statements of this gentleman are often so strangely inaccurate, and his reasoning, at least to

be placed at the end of the line, so as to correspond in rhyme with the words *nouel* and *patel*. The letter represented by *y* in *discyrr* is a peculiar letter, which may represent one of the Saxon forms for *y*, or the Irish contraction for *ui*, in which case the word will read *discuirr*."

my mind, so inconclusive, that I am unwilling to adopt him as the exponent of my own views on the subject. I therefore send my paper as it was originally written, even at the risk of being thought occasionally to repeat Mr. Stephens's arguments.

According to Mr. Wright, the *Marwnad* which Welsh scholars have hitherto looked upon as written by Llywarch Hen in the sixth century, was really written by a Welsh minstrel in the fifteenth. He supposes the minstrel to have been acquainted with the ruins of Uriconium, and to have concocted the story of its destruction by the English, in order to sharpen the animosity of the Welsh, during the outburst of feeling, which followed the rising of Owen Glendower. He considers the forgery to be betrayed by the topographical blunders which the writer has committed; and so eager is he to expose these blunders that he tells us he "will not dwell upon the fact, that the whole elegy is written in a form of verse, which was only introduced by the Normans in the twelfth century." It is hardly wise in Mr. Wright to be so lavish of his resources. If he prove "the fact," he at the same time proves the forgery. I have had a good deal to do with English and Norman rhythms, but have not yet succeeded in finding the Norman rhythm which could have given birth to the *triban milwr*. The *triban milwr* is the oldest known form of Celtic versification, and as I have ventured to state elsewhere (*Hist. of Engl. Rhythms*, i, 120), probably suggested the use of final rhyme to the Latinists of the third and fourth centuries, who first introduced it, and most of whom were Celts by birth. But the best mode of dealing with Mr. Wright's scepticism, is to refer him, as Mr. Stephens has done, to the Juvenus MS. This MS., which may be found—not in the Bodleian Library, as Mr. Stephens tells us, but—in the Public Library at Cambridge, contains certain Welsh stanzas written in the *triban milwr*. They are well known to scholars, and both in style and subject so strongly resemble the *Marwnad* in question, that it has been conjectured they once formed a portion of it. Lhuyd, who discovered them, considered them to be the earliest specimen of Welsh that had fallen under his notice. Zeuss introduces them as exhibiting "constructionis metricæ communem faciem Celticam et specialem memoratam Cambricam," and moreover, "primam linguæ Cambricæ ætatem scriptione et formis grammaticalibus prodentes" *Gramm. Celt.* ii, 946; while Villemarqué, who some nine years ago came over to England expressly to examine this MS., pronounces the *writing* to be as early as the beginning of the ninth century, *Notices des MSS. Bretons*, p. 8.<sup>1</sup> Perhaps Mr. Wright will be good enough to inform us, what date in his opinion should be assigned to it?

<sup>1</sup> Mr. Stephens says, "Lhuyd refers this MS. to the seventh century, and Zeuss to the eighth century. Here, then, we have triplets of the kind used by Llywarch, and which may have been sung by the old bard himself, full four centuries, if not five, anterior to the time when Mr. Wright says the metre was introduced by the Normans." Neither of the statements, on which Mr. Stephens bases his inference, will bear examination. Zeuss

We will now turn our attention to the topographical blunders which the writer of the poem is said to have committed. Several stanzas of the poem begin the words *Eglwysen bassa*—churches of Bassa! They give rise to the following criticism—"as Mr. Eyton has already observed (*Ant. of Shropsh.*, x, 130), Bassa is an Anglo-Saxon name, and Bassa's Church was an Anglo-Saxon foundation, and as Christianity was only established in Mercia in the year 655, this church could not have existed within a hundred years after the period at which Llywarch Hen is supposed to have written." There is here a looseness of statement that may mislead. Mr. Eyton told us, that "one Basse<sup>1</sup> was the founder of the Kentish monastery of Reculver," and thence inferred that Basse was an Anglo-Saxon name. He then assumed that Baschurch was called after some Anglo-Saxon bearing this name, and drew the conclusion, that a Welsh poem purporting to be written in the sixth century, and mentioning the "Churches of Bassa," must be a forgery. Such is the thread on which these gentlemen would hang so weighty an inference. What, it might be asked, are we to say to the Basfords, which are met with in so many of our English counties, in Cheshire, Salop, Staffordshire, Nottinghamshire, etc.? Were all these the fords of the Anglo-Saxon Bassa? If so, he must have been a strangely ubiquitous personage. I do not know that I can be fairly called upon to state my own views as to the etymology of Baschurch. But amid guesses such as we have been dealing with, I need not be ashamed to bring forward one of my own. It has struck me, that

never saw the MS., and never ventured an opinion as to the age of the writing further than is contained in the passages I have quoted. Lhuyd's words are, "Mi ai kerais yn nhâl dalen o hên lyvyr Lhadyn 'sgriwnnedig o lâl Guydhelig ar groen hÿvyr er yng hylech mîl o vlynnÿdhoedh." (*Arch. Bret.*, 221.)—I found it (that is, the specimen of Old Welsh he had been talking about) on the top of a page of an old Latin book, written in an Irish hand on goat-skin, about a thousand years ago. As Lhuyd published the *Arch. Britt.* about the beginning of the eighteenth century, he must have thought that the Latin text was written about the beginning of the eighth: and he may not have been very far wrong in his conjecture. As to the time when the Welsh triplets were written, he says not a word. The writing differs widely from that of the Latin text in the body of the MS., and it is extremely difficult to ascertain its precise age, though I am not disposed to quarrel with the date Villemarqué assigns to it. The doubts on this subject will be of little service to Mr. Wright, as the triplets were most certainly written long before the Conquest.

<sup>1</sup> The real name is Bass: "King Ecgeberht gave to Bass the mass-priest Reculf, etc." (*Salde Basse moesse preoste*, etc. *Sax. Chron.*, 663.) Mr. Eyton committed the usual blunder and confounded the dative case with the nominative.

I shall not attempt to explain the relation that exists between the Welsh word Bassa and the first element of the English word Baschurch. The inquiry would be a difficult one, and would require more space than the limit of a note could furnish. Mr. Wright seems to consider Bass, Basse, and Bassa as varying forms of the same word, differing only as respects their orthography.

in British topography, *bas* seems often to have been used to denote a small stream, and I think I discover the origin of the old Celtic name in the Irish word *bais*, water. If this hypothesis be accepted, Basford, Baslow, Basmead, Baschurch, etc., would signify the Basbrook ford, the Basbrook low or tumulus, the Basbrook mead, the Basbrook Church, etc.

There is one circumstance connected with this part of our inquiry, which seems to me important, though Mr. Wright passes over it in silence. In the Marwnad, the phrase is *Eglwesu bassa*, the churches of Bassa. Now, if the poem date from the sixth century, the use of the plural noun can be explained, for we know it was a common practice for the Celtic populations of the British islands to build several small churches or oratories within the same inclosure. We know also, that except in special cases, as at Glastonbury, our own ancestors contented themselves with a single church. Hence, we can understand how the old name "the Churches of Bassa," was superseded by the modern term Baschurch. But if, according to Mr. Wright's hypothesis, a Welsh minstrel of the fifteenth century forged the poem, and in so doing used the topography of the fifteenth century when describing the events of the sixth, how came he, in translating the name of Baschurch to use the plural noun instead of the singular? I am at a loss for an answer.

Again, several stanzas in the poem begin with the words *Y dref wen*, the White Town! We hear of its armies, of its lusty youth, and of its grey-headed seniors; and there can be no reasonable doubt that it was the capital of the district. Now, in the language of the sixth century, a white building meant a building of hewn stone, and it seemed to me a reasonable conjecture that the name was given to the Roman town of Uriconium, in order to distinguish it from the towns and villages around it, which were no doubt mainly built of timber. Mr. Wright takes a different view of the matter—"the bard speaks of Withington as the scene of one encounter with the Saxons, and calls it the White Town. Here we have again a purely Anglo-Saxon name which could not therefore have existed in this locality in the time of Llywarch Hen, and there is moreover a blunder in the interpretation of it. The name has no relation whatever to *white*, for Withington simply means in Anglo-Saxon the *tun*, or residence of the Withingas or Wettingas." There is nothing in the village of Withington to countenance the notion that it was the 'White Town' of the poem,<sup>1</sup> and that the poet ever intended so to represent it is a purely

<sup>1</sup> Mr. Stephens, it seems, thinks differently. According to this gentleman, the name of Withington signifies the White Town, and "the correspondence between the Welsh and English names far outweighs, in his judgment, the denial of Mr. Wright" (p. 68). Mr. Stephens, with much reason, asks for something more than Mr. Wright's "assertion" that Withington means the *tun* of the Withingas; and may not we ask for something more than Mr. Stephens's, before we admit that Withington means the White Town. *Withing* is not the word *white*, nor any form corrupt or derivative into which that word can be tortured. Mr. Stephens's assum-

gratuitous assumption on the part of Mr. Wright. If we put aside this assumption, there is not a tittle of evidence to convict the poor "bard" of the blundering charged against him, be it topographical or etymological. Whether Mr. Wright, if we look closely into the matter, will obtain an acquittal quite so readily, may be doubted. He tells us Withington meant the *tun* or residence of the Withingas. Names formed apparently in the same analogy as Withington, have lately been the subject of much speculation, which seems to have attracted Mr. Wright's attention. There can be no doubt that Watling Street meant the street of the Watlings, Erming Street the street of the Ermings,<sup>1</sup> Buckingham the hamlet of the Buckings, and so forth. We are able to make these assertions owing to the forms these names assume in the Anglo-Saxon. But if Mr. Wright, on the strength of the analogy, were to maintain that Huntingdon meant the down or hill of the Huntings, and Leamington the town of the Leamings, he would be greatly mistaken. What was the original meaning of Withington, I do not know, as I have never seen the name in any Anglo-Saxon document. If Mr. Wright has been more fortunate, he should have told us so; it would have cost him no more trouble to give us his proof than to make his assertion, and without the proof, the assertion is valueless.

In another part of the poem, mention is made of a place called Ercal; and according to Mr. Wright, "This is also an Anglo-Saxon name, and the bard seems not to have been aware that the modern name Ercal was only a corruption of the original name of Ercalewe or Arcalewe, meaning of course Erca's low, and this name is constantly found from the time of Domesday survey to near the end of the fourteenth century." Mr. Wright seems not to be aware that Ercal or Arcal is a very common name in British topography. It belongs to no less than three places<sup>2</sup> in Shropshire, and may be found in several other counties. Had Erca a low or burial-place in each of these several Ercals? It is true that in Norman charters Ercalewe is commonly, though not "constantly," substituted for Ercal. But to pronounce Ercal a corruption of Ercalewe is hazardous criticism. Can Mr. Wright produce any instance of a similar corruption? I have paid a good deal of attention to the laws which regulate our English letter-changes, and I know of none. Nothing, however, is more common than for a place to take different names according to circumstances, and in a formal document, a more precise and distinctive name than prevails in the current language of

tion is just as baseless as Mr. Wright's, with this difference—that Mr. Wright's is a possible, though an unproved, hypothesis; whereas, the assumption of Mr. Stephens is altogether contrary to the laws, which regulate the letter-changes of the English language.

<sup>1</sup> Since the paper on "The Four Roman Ways" was published (*Arch. Journal*, No. 54), the Saxon Charter to which I referred, as mentioning the Erming Street has been recovered, and the name is found written, as I conjectured would be the case—*Earminga Stræt*—the street of the Earmings.

<sup>2</sup> High Ercal, Child's Ercal, and Ercal wood, near the Wrekin.

the people. What is the name intended to be represented by Ercalewe it is not very easy to say, owing to the strange disguises under which English names appear in writings of the twelfth, thirteenth, and fourteenth centuries. Probably, it may have been intended to represent the compound term which in modern orthography would be spelt Ercal-lea. However this may be, Erca of Ercalewe must take his place beside the Bassa of Baschurch. He never existed but in Mr. Wright's imagination.

There is another objection brought against the genuineness of the poem, which to some readers may appear a more formidable one. In one of the stanzas occurs the word *Ffrainc*, and Mr. Wright points to it as containing a clear reference to the Normans. Now, in my notice of this old Welsh poem, I expressly stated that as it has come down to us, it probably contains much that has been interpolated. I might, therefore, if I thought fit, avail myself of the means of escape thus opened to me. The passage containing the word *Ffrainc* is not, like those referring to Bassa and the White Town, an essential or even an important part of the poem, and might be given up with little inconvenience. But I will deal candidly with Mr. Wright, and confess that I believe the passage in question to be a part of the original poem. I will deal generously also, and further tell him, that under that word *Ffrainc* lies buried a chapter of unwritten history. If he dig deep enough, he may find it, and then his be the credit of the discovery! The chapter will, no doubt, be some day written; though, at present, both space and leisure may be wanting for the purpose. Those who feel an interest in the subject may, if they search diligently the papers I have written on our early history, find more than one finger-post pointing to the spot where the treasure lies; and, to do my part towards aiding the adventure, I will add—first, that the word *Ffrainc* has no reference to the Normans; and, secondly, that Lingard, in whom Mr. Stephens puts his trust, is almost as much astray upon the subject as Mr. Wright himself.

The localities mentioned in the poem are very difficult to identify. Mr. Stephens considers that Trodwydd is Rodington, Avaerwy, "probably the Weaver," Traval, "some place on the Meole," etc.—conclusions, which it will be time enough to discuss, when we know the reasons on which they are founded.

The site of Tren, which I have considered to be the same place as the "White Town," or, in other words, as the Roman Uriconium, Mr. Stephens leaves for the present undetermined (p. 72); and he asks, why should the Roman town be called after the Tern rather than the Severn, as it lay in the fork between the two rivers, and nearer the latter than the former? The answer is a very obvious one. The Severn was the great drain of the west of Britain, and had on its banks more than one great Roman city. If these cities were named after the streams that flowed by them, it is clear that, in order to be distinctive, the names must be taken not from the main river near which the cities stood, but from the affluent which entered it in their neighbourhood. Mr. Stephens, moreover, thinks that the poet not

only knew "the Roman town by its proper designation," but that "he bears distinct testimony to the fact that it was then a ruin—that in the first half of the seventh century Uriconium was a city of the past. It is singular," he adds, "that so significant a verse as the following should have been overlooked.

"Neur syllais o Ddinlle Vrecon  
 Freur werydre  
 Hiraeth am dammorth brodyrdde."

"Have I not gazed from the site of the city of Wrecon  
 Upon the lands of Freur,  
 With sorrow for brotherly support."

And he dwells at some length upon "the extensive prospect which the spot commands." I am well acquainted with the site of the Roman Uriconium, but was not previously aware of those advantages of prospect which Mr. Stephens ascribes to it. My quarrel, however, at present, is with Mr. Stephens's translation. *Dinlle* does not signify "the site of a city." *Din* is a fortress, and *lle* a place; and *dinlle* means simply a fortified place or stronghold. In my paper on *The Conquest of the Severn Valley*, I considered the *Vrecon*, in the triplet Mr. Stephens has quoted, to refer to the remarkable hill, which gave its name alike to the Roman city and the British town which preceded it; and that the *dinlle Vrecon* was the earth-work, in which the inhabitants of the earlier town, in times of danger, took refuge with their flocks and herds, and remains of which may still be traced upon the Wrekin. What a prospect opens before the man who gazes from the Wrekin, I need not inform either Mr. Stephens or the reader.

Mr. Stephens endeavours to fix the date of "the destruction of Tren," and he tells us, "It must have been after 577, for Caeawg, the brother of Cynddylan, who was dead when the bard wrote, fought at the battle of Mannan in 584, survived that and fell at Cattraeth in 603 (*Annals of Ulster*, a. 584, *Gododin*, line 38)." Here is an explicit statement followed by the necessary vouchers. Nothing, apparently, can be more satisfactory. I turned to the *Annals of Ulster*,<sup>1</sup> and under the date 581 (not 584) found the entry—An. DLXXXI Bel Manonn in quo victor erat Aedhan me Gabhrain—but no mention of Caeawg. I turned to the *Gododin* and at line 38 I found a word *caeawg*, which Dr. Davies, Mr. Williams (ab Ithel), and M. de Villemarqué all alike treat as an adjective and render "crowned with a wreath." But Mr. Stephens assures us that it is really no adjective but the name of a hero, and he assumes that the hero he has thus disinterred is Caeawg, the brother of Cynddylan! "Again, Rhys, apparently the son of Morial fought at Cattraeth; Rhys, the son of Morial, was dead when Llywarch wrote, and accordingly Marwnad Cynddylan was written after 603. The battle of Cattraeth was fought between Ethelfrith of Northumbria, and an

<sup>1</sup> *Rerum Hib. Scriptores*, iv, 29.

allied force of Scots and Britons; there were two battles, in the first of which the Britons were victorious. Ethelfrith sent an offer of peace, his messenger was a Briton named Twrch; the offer was rejected; the Britons drank "clear mead" by torch-light; went drunk to battle next day; fell headlong off their horses, and lost the day. Twrch sided with the Angles, from having been deprived of his lands by his countrymen—Aneurin thought unjustly (Gododin, line ); and it was this Twrch who, coming to reclaim his patrimony, pierced Cynddylan through the head. This hostile visit may possibly have taken place in 613 after the battle of Bangor, when Ethelfrith defeated Brochwel." (*Arch. Camb.*, No. 37, p. 73.) One hardly knows how to deal with statements like these. The name of Ethelfrith does not once occur in the poem, and Twrch is just as shadowy a personage as the Caeawg we have been dealing with. There is not, indeed, a single one of these statements that is anything better than an unproved hypothesis. When the Gododin has been subjected to a searching criticism, its construction ascertained, and the interpolated matter rejected—for that there is interpolated matter, is certain—there may be a residuum available for the purposes of history. At present it is mere cloud-land. It is not yet decided whether it is a poem, a fragment of a poem, or a collection of poems. Each of these views has had its advocates. It is not yet settled between what parties the battle of Cattraeth was fought, when it was fought, or where it was fought. It was fought about the middle of the sixth century, according to Sharon Turner; about the end of that century, according to M. A. Thierry; "probably about 570," according to Mr. Williams; and according to Mr. Stephens in 603. It was fought a few miles east of Dumbarton, says M. de Villemarqué (*Bardes Bretons*, 242); somewhere on the Catrail, that is, on "the rampart extending nearly from the Solway to the Forth," says Mr. Williams (*Y Gododin*, 4); at Catterick in Yorkshire, says Mr. Stephens (*Lett. of the Cymry*, 11); and I have myself the misfortune to differ from each of these gentlemen. It is simply idle to quote the poem in the way Mr. Stephens has done. There is nothing definite or tangible before us. One might as well attempt to carve into shape the mist that lies along the side of a Welsh mountain.

I fully agree in the remarks Mr. Stephens has made on the off-hand manner, in which certain writers deal with these precious relics of an ancient literature—for precious they are notwithstanding all the disfigurements they have undergone. It is chiefly characteristic of those who, like Mr. Wright, are wholly ignorant of the language. Ignorant scepticism is no less easy, and to my mind even more offensive than ignorant credulity; and the "slashing criticism" fostered by the anonymous writing now so prevalent, deserves to be treated with at least as much severity as the innocent dreams in which our Welsh friends indulge so largely. Patient scholarship, aided by real criticism, may, it is to be hoped, lead the way to a better understanding of these mysterious poems; and the want of

trustworthy texts will, in all probability, be soon supplied. As a student of Welsh literature, I might have been better pleased, if some of the more valuable manuscripts—the Black Book for example—were published in their entirety, but till this be done, we may be thankful for the collection of the Historical Poems promised us by Mr. Skene.

In these remarks I have dealt candidly with Mr. Stephens, and frankly stated what I consider to be the weak points in his theory. He is now disembarrassed of Mr. Wright, and will perhaps treat me with equal frankness, and discuss the "important errors," which he tells me are involved in my argument. That he may clearly see the issue before him, and not waste his strength by attacking positions I do not hold, I will add a brief summary of it. First, the Anglo-Saxon name of *Fethan leag*—Mr. Stephens writes it *Fethern-leagh*—may be expected, in our modern topography, to take the shape of *Faddile*; secondly, by assuming the identity of the two places *Fethan leag* and *Faddile*, all the circumstances relating to the battle of *Fethan leag* and detailed in the *Chronicle* become consistent and probable; thirdly, on this supposition *Ceawlin* must have passed by *Uriconium* in his march to *Fethan leag*, A.D. 584; fourthly, it appears from the poem, that the country round *Uriconium* was wasted by the English, while *Brochmael* was king of *Powis*; fifthly, it is probable that *Brochmael* was king at least as early as 584; and lastly, as there is no reason for supposing that the English on two occasions wasted *Shropshire*, I consider myself justified in concluding, that *Uriconium* was destroyed in 584 during *Ceawlin's* inroad. This is the argument to which Mr. Stephens must address himself. Hitherto, I have not found the man who could break a link in this chain of reasoning.

EDWIN GUEST.

### LLYWARCH HEN AND URICONIUM.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—In the October number of the *Archæologia Cambrensis* a question was put to me by Dr. Edwin Guest; but it was expressed in a tone which appeared to me so little courteous, that I did not think of making any reply to it. However, as the remarks of Mr. Stephens in your last, on my arguments against the authenticity of the *Elegy* on the death of *Cynddylan*, ascribed to *Llywarch Hen*, have recalled me to the subject, if it will afford any satisfaction to Dr. Guest to know it, I can assure him that I have heard of nobody but himself who holds the opinions relating to the site of the battle of *Fethanleag* and the date of the destruction of *Uriconium*, published in his paper "On the Conquest of the Severn Valley." I had omitted his name out of no disrespect to himself. When my remarks were written I had only seen it stated in the report of an archæological meeting, that Dr. Guest had there expressed such an opinion; and as some

time had elapsed, and nothing of the sort had been published, though I could not avoid taking notice of the opinion, I thought it better, as a matter of courtesy, not to quote him for what might only have been hastily expressed and afterwards abandoned, or might not have been correctly repeated. The case is different with Mr. Stephens, who has applied to me an elaborate criticism to which I feel obliged in self-defence to reply; but I regret somewhat that he also has assumed a tone of self-confidence and a little rudeness which are not quite justified by the result.

As I wish to be as economical of your space as I can, I will not enter into any examination of Mr. Stephens's introductory remarks on the principles of criticism, because there are many questions involved in it. A wise man believes in nothing until he has satisfied himself that it is truth. This is the ground of all criticism. When a literary production professing to be ancient, is found only in a modern manuscript, it has always been assumed that the test of its authenticity must be sought in internal evidence; and that is the only test to which I appeal. The evidence which I have adduced against the poem of Llywarch Hen would have been fatal to any book pretending to be an authentic monument of classical antiquity. Perhaps Mr. Stephens has forgotten that there was a certain Greek of late date, who took it into his head to personate the tyrant Phalaris, and to write letters in his name, in which people believed until the mask was torn from the impostor in a very satisfactory manner by one of our greatest classical scholars. It is one of many cases in point. We shall see how far Mr. Stephens has weakened my evidence against Llywarch Hen by his examination of it. I will also pass over his remarks on the antiquity of rhymes, because I do not think he has added anything new to the subject, and I had not adopted it as a part of the argument I adduced against the poem in question. With this same desire of saving your space, I will offer no introductory remarks of my own, but will proceed at once to the examination of the strictures of Mr. Stephens on my evidence, which rested chiefly on the fact that the writer of this poem knew localities only by the modern forms of their Anglo-Saxon names, and that he misunderstood and mistranslated these in a manner which could only be done by somebody living about the beginning of the fifteenth century, or perhaps a little earlier. I cannot say that Mr. Stephens is very fortunate in the first case he handles. He says:

"Mr. Wright asserts that 'Y drev Wen,' or 'white town,' of the poem, is a translation from Wittington; and that the latter does not signify a 'white town,' but the residence of a family of Withingas or Wittingas. For this we have only the assertion of Mr. Wright, and are asked to accept that as being all-sufficient; but I for one desiderate something more. The correspondence between the Welsh and English names far outweighs, in my judgment, the denial of Mr. Wright; and renders it of but little, if any, value unless he can support it by specific evidence that there were Wittingas in this locality. He must, moreover, prove them to have been numerous; for there are similar names in many other places, and we should have to conclude that not only two other places in Shropshire, Whitechurch, and Whittington, near Oswestry, but also Whitby, Whitehaven, Withern, and

Whitchurch, in Glamorganshire; and many other places are so called from families of Wittingas. Several of these names occur where the Saxons never were; of others we know the origin to be quite different; and with reference to the case in question, we happen to have a parallel instance where there can be no doubt of the priority of the Welsh name. When Howel Dda was about to revise the laws of Wales, he summoned the learned men of the Principality to meet at *Y Ty Gwyn ar Dav*. This name appears in the oldest MS. of the Welsh Laws, which is affirmed by Mr. Aneurin Owen to be as old as the early part of the twelfth century,—in fact, the oldest Welsh in existence (Preface, p. xxvi, *Laws*, pp. iii and iv); but the place is now only known under the English name of Whitland. Here it is evident that the Flemish settlers in Pembrokeshire have translated the older Kymric name; and it is to me equally clear that Wittington, ‘between the Tern and Rodington’ [the Roden ?], is a Saxon name for

‘Y drev wen rhwng Tren a Throdwydd.’”

I feel a little difficulty in meeting this first assault on my positions. If you should tell a person who had not been instructed in astronomy that an eclipse of the moon was caused by the position of the earth between its satellite and the sun, and he should reply that he had only “your assertion” for it, which he would not accept, you might perhaps think the reply rather rude, but would probably recommend him to learn astronomy. I am sorry to say that, in the present case, it is the best answer I can give to Mr. Stephens. Let him go and learn the subject; and for this purpose I can recommend him very conscientiously the chapter on “The Mark” in Kemble’s *Saxons in England*. Any one acquainted with the Anglo-Saxon language and the antiquities of the Anglo-Saxons, knows that all these names ending in “-ington,” “-ingham,” etc., are formed of patronymics of families or clans, and form a very important characteristic of the primitive Teutonic system in the distribution of land. I have said nothing about any “Wittington,” for there is no place so called between the Tern and the Roden. The place alluded to by the composer of this Welsh Elegy is Withington. It is a name which, like that of Whittington also, has no relation whatever to Whitchurch, or Whitby, or Whitehaven, or Whitland, or any name of place which is designated by the epithet “white,” although it is evident that this Welsh translator of it thought that it had. His mistake was one into which most people fell during the centuries which followed the Norman period; but Mr. Stephens is mistaken in supposing that I am answerable for the discovery of the truth. The error was excusable in the pretended Llywarch Hen, as he had nobody to teach him better; but it is not excusable in his modern champion, who could so easily have made himself acquainted with the truth. “Withington” signifies the “tun” or inclosed place (residence or not) of the Withingas; “Whittingham,” the home or manor house of the Wittingas. Kemble, in his tables of “Marks,” has both these names. The Withingas are found in places named Withington in Gloucestershire, Herefordshire, Shropshire, Cheshire, Lancashire, and Staffordshire; the Wittingas in places named Whittington in Gloucestershire, Worcestershire, Warwickshire, Staffordshire, Shropshire, Lancashire, Northumberland, Derbyshire, and Norfolk; and in Whittingham in Lancashire and Northumberland. In

this first case, therefore, instead of "having disposed of my arguments," as he asserts rather confidently, Mr. Stephens has run his head into a blunder by rashly engaging in a subject with which he had not first made himself acquainted. There can be no doubt whatever that the so-called Llywarch Hen's "Y drev Wen" is a mere mistranslation of Withington.

In my remarks to which Mr. Stephens's criticisms refer, I had said :

"The writer of this Elegy further tells us that 'the sod of Ercall is on the ashes of fierce men of the progeny of Morial':

'Tywar, cen Ercal ar âr dywal  
Wyr, o edwedd Morial.'

This is also an Anglo-Saxon name, and the bard seems not to have been aware that the modern name Ercal was only a corruption of the original name of Ercalewe or Arcalewe,—meaning, of course, Erca's 'low'; and this name is constantly found from the time of the *Domesday Survey* to near the end of the fourteenth century, before which period the corrupted form of the word could hardly have been used. A writer of the age ascribed to Llywarch Hen could not have known the name at all; and if he had written at any time after the name existed, and before the fourteenth century, he would have known it better."

To this I added in a note,—

"It is probable, from the name, that there was a large 'low,' or sepulchral tumulus, at Ercal, which gave rise to the minstrel's notice of the "fierce men" having been buried there; but in all probability it was a Roman barrow."

It appears to me that the meaning of these few lines is sufficiently clear, and I cannot imagine how any one could make out of them the confusion and nonsense which are contained in the following criticism: a confusion which I will not attempt to unravel any further than by observing that Mr. Stephens has made me find things in *Domesday*, and make other statements, of which I never dreamt:—

"Mr. Wright remarks that Ercal is an Anglo-Saxon name; that it is a corruption of Erca's-low, or burial-mound; that Erca's-low was not really Erca's-low at all, but a Roman barrow; and that this name Erca, or Arca (Mr. Wright uses both), is frequently found in the time of the *Domesday Survey*, and from thence to the end of the fourteenth century, 'before which period the corrupted form of the word could hardly have been used' by the author of *Marwnad Cyndyllan*. Let us examine these assertions. We are first told that Ercal in its entirety, including the final *l*, is an Anglo-Saxon name; then, in the same breath, that it is not a true Saxon name, but a corruption of an imaginary Saxon phrase; which phrase, in its turn, is assumed to be an imaginary and erroneous description of an imaginary Roman barrow; and finally, that Erca and Ercal are identical names! After this curious reasoning and final begging of the question, Mr. Wright takes a leap of four centuries, and finds the name Ercad, not Ercal, in the *Domesday Survey*. Thence he concludes the name is Saxon, that it could not have been British, and that it could not have been named by Llywarch Hen. This, again, is very singular argument. It is as cogent as if we were to say that the name David occurs as the author of the Psalms, that David Jones is a common name in Wales; ergo, that David is an exclusively Welsh name, and that the Psalms are forgeries. But to meet Mr. Wright more directly. I deny

that the names Erca and Ercal are identical, and that the occurrence of the name Erca in *Domesday Book* is conclusive evidence of its Saxon character. The presumption is, that neither Erca nor Ercal were Saxon names; for during six centuries of Saxon domination these names do not once occur," etc., etc.

I can go on copying no longer matter so wide of the question, or so little matter of fact. As will be seen in my original observations upon Ercal, I have found none of these names in *Domesday Book*; and when Mr. Stephens examines that record he will not find them there. He says that there was a Welsh chief named *Aircol*, and that there was another called *Airgol*. I may add that there is a chief called the Duke of *Argyll* at the present day, who has quite as much to do with the name of Ercal as the two worthies mentioned by Mr. Stephens. The latter goes on to say,—

"Moreover, Mr. Wright is involved in this further difficulty. The poet says that 'the sod of Ercal covers the *ashes* of brave men'; but cremation was not practised after the Norman conquest, neither were men buried under tumuli. He has endeavoured to evade the force of this objection by saying that the barrow was probably Roman; but he thereby destroys his own argument. And further, there must have been two Roman barrows, and ooth misnamed; for there are two Ercals in Shropshire,—High Ercal and Child's Ercal. Here again Mr. Wright misses the mark."

Why Mr. Stephens supposes that I believe in cremation "after the Norman conquest," I cannot even guess; but I am quite aware that there are two Ercalls, and I could even oblige Mr. Stephens with a third; though I am not aware that there is anything remarkable in the fact of several places bearing the same name. And I have no objection to the two barrows; for I believe there may have been more than two within these two Ercalls, inasmuch as there was a place called Shurlow in High Ercal. As Mr. Stephens appears to be astonished at the variations in forms of names, I have no objection to indulge him in a few more. At various dates the name of High Ercal appears in records under the following forms. I have only selected a few examples from many:

Archelou, <i>Domesday</i>	Herkelawe, 1208	Erkalue, 1256
Ercalou, 11th cent.	Hercalewe, 1229	Erkalwe, 1271
Harchaloua, 1141	Ercalue, 1235	Erkelewe, 1272
Herchaluu, 1160	Ercalew, 1240	Erkalwe, 1300
Arcalun, 1164	Erkalewe, 1245	Ercaluwe, 1315
Ercalew, 1175, 1186	Ercalowe, 1249	Erkalwe, 1331
Erkalewe, 13th cent.	Ercalew, 1253	Ercalowe, 1387
Harcalu, 1212	Hercalue, 1255	Erkalwe, 1397

I think it necessary to give a still smaller selection of examples with regard to Little or Child's Ercal:

Arcalun, <i>Domesday</i>	Hercalewe, 1255	Erkalewe, 1280
Arkelau, 1200	Erkalue, 1272	Ercalewe, 1339

The *Arcalun* of 1164 in the first list, and of the *Domesday Survey* in the second, are no doubt errors of the Norman scribes, who mistook a *u* for an *n*. Now anybody who has even but a small acquaintance with

the Anglo-Saxon language, and any acquaintance with the topographical nomenclature of Shropshire and Herefordshire, knows that all these forms represent a pure Anglo-Saxon form like Erce-hlæw or Erca-hlæw. The meaning of the second part of this compound word is indisputable; and it is, in its English form "low," one of the most common terminations of our local names, such as Ludlow, Munslow, Wormlow, etc. Such names are very common in Shropshire and Herefordshire, because the large sepulchral mounds from which they arose, were and are scattered thickly over those two counties. As far as my researches have gone, I believe them to be all of the Roman period. With the first part of the word there is more difficulty, which is often the case with the attempt to explain these early names of places; but when Mr. Stephens asserts so positively that it is not Saxon, I fear he oversteps a little the limits of his knowledge; for the first book I take up, Kemble's *Codex Anglo-Saxonicus*, gives me an Anglo-Saxon charter which mentions a place named Erce-combe in the heart of the kingdom of Wessex. The circumstances which gave rise to the name are now often forgotten. Wormlow means the "dragon's tumulus"; and there was no doubt connected with it a legend of a dragon. Ludlow was supposed to be the "mound of the people," either because a rather numerous population had settled round, or because people resorted (perhaps for some sort of celebrations) to the hill on which it stood; but it has now been discovered that the Saxon name of the place was *Lude*, and that its name signifies the "low of Lude." The first part of our name may have been *erc* or *arc*, a chest or coffer (an ark). I believe that many, if not most, of the sepulchral deposits in these "lows" have been originally placed in wooden chests which have perished through the effects of time; and the discovery of the chest in a barrow might have given it its distinctive name. But still I am more inclined to think that Erca or Arca represents a man's name, which may be that of some early proprietor of the spot, or a mythic name. Mr. Stephens assumes very wrongly that I imagined it to be the name of the man who was buried in it. This, however, is plain, that Ercall is only a late corruption of the mediæval name, and that the compiler of the *Elegy* only knew it in this late corrupted form.

Mr. Stephens goes on to say :

"The next objection is to the name 'Frank,' where the poet says, 'the Frank would not have a word of peace from the mouth of Caranmael.' These Franks, says Mr. Wright, were the Frenchmen or Anglo-Normans. This passage has always occasioned doubts as to the antiquity of this verse; but it is by no means so assailable as it seems. The Franks and Saxons in their early incursions *were always in alliance*. Carausius, it will be found, was appointed to defend the coast of Britain from the attacks of both; and when he usurped the empire of Britain, he took them into his service. He reigned chiefly by the help of Frankish warriors. (Lapenberg, *History of England*, i, 45.) Again, his successor, Allectus, *availed himself largely of these allies*, as we learn from Eumenius' address to Constantius :

"Such, invincible Cæsar, was the consent of the immortal gods upon your achievements, that your destruction of the enemy, and especially of those of them who were Franks, became most signal and complete; for

when those of your soldiers, who had been separated by a fog from the others, arrived at the town of London, they put to death in the streets of that city a large number of that mercenary multitude who had fled thither from the battle, and hoped to escape and bear with them the plunder of that city.

"The defeat of Allectus took place in the West, probably at *Campus Electi*, or Maesaleg in Monmouthshire. Would it be an absurdity to suppose that some of them fled northward and settled themselves on the Welsh border? Half a century later, namely in 364, we find that the Franks and Saxons infested the coast of Gaul (Ammian. Marcellin., xxvii, 8), and *probably of Britain also*. If they did this during the Roman occupation, would they be less likely to do so when the legions were withdrawn? As they had been in alliance with the Saxons up to that time, would they not be likely to participate with them in the conquest of Britain? Lappenberg thinks they did. 'Of the participation of the Franks there exists some, though not sufficiently specific accounts. The same may be observed of the Longobards. Little doubt can, however, be entertained regarding either the one or the other, as we elsewhere, in similar undertakings, find Saxons united with Franks and Longobards.' (*History of England*, i, 99.) As a necessary consequence, the earlier settlers would be forced westwards, and we accordingly ought not to be surprised to find Franks on the Welsh border. That there was such a settlement in Shropshire is all but certain; for do we not find *even now a Franktown*,—an English Frankton and a Welsh Frankton—in the very district to which the *Elegy of Cynddylan* refers. The occurrence of the name Frank indicates an unsuspected historic fact. It is not a reason for denying the antiquity of the poem."

There is so much confusion and historical blunder in all this, that I have thought it best to repeat Mr. Stephens's observations in full; and I will endeavour to give him a little more information than he seems to possess about the Franks. Dr. Lappenberg did think that the Franks took some part in the invasion of Britain; but he would not have thought so if he had examined his authorities more carefully; and Mr. Stephens has made a number of statements which Lappenberg could not have made, and for which there is no authority whatever. In the time of Carausius the Franks had only newly advanced from the interior of Europe, had reached the banks of the Rhine, and were pressing hard upon the frontier of the Roman province of Gaul. The Romans, according to their practice in the decline of the empire, endeavoured to avert their hostility by taking them into their pay and giving them lands, and only made them more dangerous. It is hardly necessary to say that the Franks were not seamen; but when they came upon the Rhine and the Scheldt they soon saw the advantage of predatory excursions in boats, by which they could come quickly and unexpectedly on any point of attack; and they were very glad to ally themselves with the Saxons, who were the best and boldest sailors in the world, and thus extend their ravages along the coasts of Gaul, which was the province on which their eyes were riveted. The emperor appointed Carausius to the command of a fleet to protect the coasts of Belgian and Armorican Gaul against these attacks. Eutropius says: "*Per tractum Belgicæ et Armoricæ . . . quod Franci et Saxones infestabant*"; and Orosius, "*Oceani littora, quæ tunc Franci et Saxones infestabant*." "*Oceani littora*" of course meant the coasts of

the Continent. The naval station of Carausius for this purpose was Boulogne. There is not the slightest intimation that the coasts of Britain were attacked or threatened; and it is not likely that the Franks, who were unaccustomed to the sea, should go out upon it in search of adventures, when all their designs were upon Gaul. Mr. Stephens seems to forget that the empire usurped by Carausius included Gaul as well as Britain; and that in fact Gaul, in face of Rome, formed at first the most important part of it. He had there naturally taken the Franks into his pay; and it was there, if anywhere, that he reigned chiefly by them. When he was driven from Boulogne by Constantius, it appears from the account of Eumenius that he carried with him to Britain a body of Frankish troops, which remained with his murderer and successor, Allectus. Their naval station, and the headquarters of these usurpers, was in the Southampton Water,—no doubt at Bittern,—and it was there that Constantius went to seek them. The notion that the battle took place to the west, in Monmouthshire, is a mere stroke of the imagination. It is quite clear from the narrative of Eumenius, who lived at the time, and must have been perfectly well acquainted with these transactions, that Allectus retreated from Southampton towards London, with the intention of plundering that city, and then escaping to the Continent; that he was overtaken before he reached that place; and that the battle took place so near to it that the victorious troops of Constantius entered the town along with, or immediately after, the fugitives. The former appear to have wreaked their vengeance especially upon the Frankish auxiliaries of the usurper; and this is the only known instance of Franks having been introduced into this island during the Roman period. There is no authority whatever for stating that the Franks and Saxons had been *always* in alliance, or that they had ever joined in the invasion of Britain.

But Mr. Stephens finds a proof of their presence on the Welsh border, in the name of Franktown. I can add to *his evidence* on this point, that there is a Frankwell (anciently and correctly Frankville) adjoining to Shrewsbury; and I am afraid, if we trace the Franks by such names, we might find them all over the island. But Mr. Stephens has fallen into a very singular mistake; and I fear that I must venture upon offering him a little information on mediæval antiquities. The feudal princes and great barons of the middle ages soon learnt to appreciate the value to their treasuries of encouraging commerce on their domains. It was the best way of obtaining that rare and important article in the middle ages—cash. Hence they tried to draw merchants to their lands by establishing little towns with freedom and privileges, either commercial or sometimes municipal, by which they might be attracted; and such places were usually denominated in France by the name of a *francheville*, or free town. In England, where the Anglo-Norman dialect and the English were oddly intermixed, the form which the name took was Frankville or Frankton. On the borders of Wales, where two hostile races met, and at the same time felt the need of commercial intercourse, such privileged towns were especially necessary; and Frankwell held such a position in regard

to Shrewsbury, and Frankton for Ellesmere. The latter is called Franchetone in the *Domesday Survey*. The names had not the slightest relation to any Franks who had come from Germany with the Anglo-Saxons, and who had helped to destroy Uriconium. Much more absurd would it be to suppose that there were Frankish troops engaged in Shropshire against the Welsh in the sixth century, when, according to some, Llywarch Hen flourished; or in the seventh, when he flourished, according to Mr. Stephens. Moreover, it is evident from the Elegy that these were permanent and much hated enemies.

But if Mr. Stephens will take the trouble to look over the *Domesday Survey* for the border counties, he will understand how the Franks came on the borders of Wales; and in the Welsh records of the three or four centuries following, he will see whom the Welsh understood by the *Franks* they hated so much. I need only refer to almost every page of the useful edition of the *Chronicle of Caradoc of Llancarvan*, which you have given with the same number of the *Archæologia Cambrensis* in which Mr. Stephens's remarks appear. It is quite evident that when the composer of this Elegy used the name of Franks, he was thinking of the Norman barons; and that he could not, therefore, be a man who lived in the sixth or seventh century.

We may draw from all this a moral which might, perhaps, deserve the attention of Mr. Stephens, that any one who intends to write critically should not take his authorities at second hand, and on the representations of others, but study them with care in the originals.

Mr. Stephens has discovered that the Tren of the composer of the Elegy is a different place from Uriconium. He asks,—“As Uriconium is on the banks of the Severn, would not the author of the poem have named it Häven rather than Tren; the latter river being further from it,—in fact, half a mile away?” I answer, without hesitation, No! Towns rarely took their names from a large river, unless they stood at its mouth; but usually from a small one. A large river like the Severn gives no name distinctive of the locality of the town; and there might be twenty different places with an equal claim to the same name. But the objection is met at once by the fact that nearly all our old topographers speak of Uriconium as standing near, or at, the confluence of the Tern with the Severn; and that was evidently the reason why the composer of the legend called it Tren. After some other remarks of no importance, Mr. Stephens proceeds:

“Mr. Wright has here fallen into three errors; for it so happens that the poet did know Uriconium under its proper designation; that he names Tren as a distinct and different town; and that he locates it to the north and west of the Tern, and not half a mile southward. He gives us to understand that the enemy who destroyed Tren *crossed*, or came through, the Tern,—evidently from the east. Here, then, the critic, so far from convicting the poet of ignorance, has only exhibited his own mistakes. He has, moreover, missed a conclusive argument in favour of his own view of the date of the destruction of Uriconium; for not only did the poet know this Roman town by its proper designation, but he also bears distinct testimony to the fact that it was then a ruin,—that in the first half of the seventh century Uriconium was a city of the past. It is singular that so significant a verse as the following should have been overlooked:

" 'Neúr Syllais o Ddinlle Wrecon  
 Freuer werydre  
 Hiraeth am dammorth brodyrdde.'"

Have I not gazed from the site of the city of Wrecon  
 Upon the lands of Freuer,  
 With sorrow for brotherly support."

I can assure Mr. Stephens that I had not overlooked these verses; but I was fully convinced, as I am still convinced, that they had no relation to Uriconium. *Din-ll*, says Mr. Stephens, means a place where a city had been. If he will take the trouble of going up to the top of the Wrekin, which is enclosed with ancient and strong entrenchments, he will have no difficulty in understanding what the composer of the Elegy meant by "the site of the city," and why the composer chose that spot for overlooking the lands of anybody which lay within a considerable distance around. I am not aware what Welsh name there may be for the Wrekin; but it is singular enough that the bard who has personated Llywarch Hen has got hold of the Anglo-Saxon name of it, which was Wrecon and Wrecen. This is surely a reply to Mr. Stephens's odd remark in an earlier part of this paper,— "Welshmen do not know any difficulties of pronunciation. They can sound Wrekin without dropping the *w*, and pronouncing it 'Rekin'; and old Llywarch Hen could do what most Englishmen cannot, viz. sound 'Uricon' as a word of two syllables." I think there can be no doubt that the Tren of the Elegy was intended to represent Uriconium. Knowing the course of the river, I confess I have a difficulty of conceiving what can have been the shape or magnitude of a town which stood "to the north and west of the Tern," unless it formed an immense crescent two or three miles in extent; nor can I understand why the enemy "evidently came from the east." It seems, on the contrary, quite clear that fighting is intimated to have taken place at Ercall (High Ercall) and at Withington; and I hardly need say that these two places are nearly in a line *north* from Wroxeter,—the direction of invasion by the Northumbrian Angles which must have been most familiar in the old Welsh traditions. Now in this direction from Ercall, you cross the Roden to Withington, and from Withington *you cross the Tern* to Wroxeter. It seems to me that Mr. Stephens has rather lost himself among my "errors" and "mistakes."

Let us now proceed to Mr. Stephens's notable story about Bassa and his church. I have said that Bassa is an Anglo-Saxon name, and that Bassa's church was an Anglo-Saxon foundation; and argue, therefore, as Christianity was only introduced into Mercia in 655, this church could not have existed within a hundred years after the period when Llywarch Hen is usually understood to have written. In addition to this instance of the name of Bassa occurring in Mercia, we find it in the seventh century in Northumbria and in Kent. Mr. Stephens denies that Bassa was an Anglo-Saxon name; but let us hear what he has to say on the subject:

"In the *Anglo-Saxon Chronicle* we read thus: 'A.D. 699.—This year King Egbert (of Kent) gave Reculver to Bass, the mass-priest, that he might

build a minster thereon.' This Bas, whom Gaimar's *Chronicle* names Bas, *may have been* the 'Bassus miles Æduini' who fled with Paulinus from Northumbria to Kent, on the death of Edwin, in 633. *Being the friend of Paulinus he may have been*, as the name indicates, a Roman or Italian, and *may have come over with him* in 601. As the missionaries soon after separated, and found independent spheres of labour,—Mellitus and Justus to the East Saxons and Rochester in 604, and Paulinus to the Northumbrians in 625,—so Bassus *may have fixed himself on the Welsh border at an early period, and have emigrated northward to join Paulinus, after the fall of Cynddylan, and on the outbreak of hostilities between Edwin and Cadwallon.* Bede's statement that Bassus was a soldier of Edwin's *lacks the appearance of truth, and may be simply a conjecture, as it seems to be at variance with the statement of the A.-S. Chron.* The Mercian Bassa *may have been named in honour of the Italian; and as the latter was a church builder in his old age, so in his earlier years he may have been ambitious to found a Roman church on the Welsh border.*"

The words printed in italics are all either statements without any foundation, or equally unfounded suppositions, originating only in Mr. Stephens's rather fertile imagination. Not one of these "may-bes" has the slightest shadow of a fact to rest on. But why Bede's statement should be questioned is to me a complete mystery. Bede is universally acknowledged to be one of the most careful and accurate historians the middle ages have left us. He was writing about his own country, with the affairs of which he was especially well acquainted; and these events were then so recent that he was no doubt acquainted with people who had been eye-witnesses, or lived at the time. He was an ecclesiastic writing ecclesiastical history; and it is ridiculous to suppose that, in such a case, he could have mistaken an ecclesiastic for a warrior; and it must be further remarked that his account is perfectly coherent and natural. After the slaughter of King Edwin in the fatal battle of Haethfelth in 633, there was no safety in Northumbria for any of the members of his family, and accordingly the queen, Ethelburga, fled to Kent with Paulinus, to whose charge her father had entrusted her, and who was her spiritual adviser. And Bede goes on to say that they travelled under the conduct of a most powerful warrior of King Edwin's, named Bassus, who was carrying away from danger the king's two children and grandchild. (*"Venit autem illuc duce Basso, milite regis Æduini fortissimo."*) The use of the word *dux* coupled with *miles*, is sufficient to shew that Bassus and his followers formed a military escort; and Bede says not a word to make us suppose that he was a friend of Paulinus, or that there was any acquaintance between them beyond that which would naturally exist between two men of distinction living at the same court; which is a mere fancy of Mr. Stephens. I cannot see how this can *be at variance* with the Anglo-Saxon Chronicle, which states, under the year 669 (not 699 as Mr. Stephens gives it), that King Egbert of Kent gave Reculver to a priest named Bass, "to build a monastery thereon." It is quite evident that Bassus of Northumbria, and Bass the Kentish priest, were two different persons; and Mr. Stephens's notion that the Kentish Bass was the man who went to the borders of Wales to found

Baschurch, is not worth a moment's consideration. The Anglo-Saxon Chronicle does not tell us that he was an old man, or that he was a church-builder, or that his ambition in church-building lay in the direction of the border of Wales. It simply represents him as a pious Anglo-Saxon priest who wanted to found a monastic establishment (a very common practice in those times) in what was then a solitary place. We thus find the name of Bass in Northumberland, again in Kent, and a third time in Mercia; in three very different localities, and among three different branches of the Anglo-Saxon race. Surely this is a clear proof that the name is Anglo-Saxon. But there is another and very decisive proof, which Mr. Stephens has entirely overlooked. We find two forms of the name, Bas and Bass, with its patronymic, among the Anglo-Saxon settlers in this island; for the Basingas have left their name at Basing and Basingstoke in Hampshire, and at Basingwerk in Flintshire; and the Basingas at Basingbourn in Cambridgeshire, Basingfield in Nottinghamshire, Basingham and Basingthorpe in Lincolnshire, and Basington in Northumberland.

Mr. Stephens has a theory about Baschurch which I can only consider as childish. He propounds a doctrine which I cannot understand, that, supposing the Mercians were only converted in 655, "we are to reckon backwards from 655, and not forward," if we wish to find Christians who might have built the church, and illustrates it by some very irrelevant comparisons. He says "it was a *protected* church in a Christian country," but gives no authority for such a statement. In fact, there is no reason whatever for supposing that the church of Baschurch was as old as the seventh century; for the earliest mention of it is the information that it had been given, before the compilation of *Domesday Book*, by Earl Roger de Montgomery to Shrewsbury Abbey. But Mr. Stephens seems to assume, upon this notion of its being a "protected" church, that it was founded by some fugitive Anglian Christian before the Mercians had made themselves masters of this country. And then he has another theory, according to which he places the death of Cynddylan, commemorated in this Elegy, in the year 613; and thinks that the old bard may have lived on to be a witness of the conversion of the Mercians in 655. This unlucky bard, Llywarch Hen, would seem, by the manner in which he gets from one date another, to have been one of those slippery individuals of whom the less said the better.

I think thus that all my objections to the authenticity of Llywarch Hen's Elegy have been strengthened rather than weakened by Mr. Stephens's attack. It is evident that the writer or composer of it knew Withington only by its Anglo-Saxon name, and that he mistranslated it as it could be mistranslated only at a comparatively late period; that he knew Ercall only by its late and corrupted name; that he blundered equally in his allusion to Baschurch; that he knew nothing about the real history of the destruction of Uriconium, and that he was even ignorant of its name; and that, to crown all, in his bitter feeling against the Franks, or Norman lords marchers, he was betrayed into an allusion to them which shews that he lived in their time, and not in that of Cynddylan.

I will only add that I regret to have been obliged, in self-defence, to point out so many serious mistakes into which Mr. Stephens has fallen; and I shall be sorry if I have written anything to give him the slightest degree of pain. I look upon him with personal respect, and have always considered him as one of the best scholars in Welsh literature in the present day.

I am, Sir, yours, etc.,

THOMAS WRIGHT.

Sydney Street, Brompton. Jan. 1864.

## A WALK THROUGH CARNARVON.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—Whenever I have an opportunity of revisiting Carnarvon, I always take a walk round and through its Castle, its walls, its quays, and its streets. This it fell to my lot to be able to effect the other day; and I beg you to accept a few words from me as an archæological tourist.

I strolled up towards Llanbeblig, the parish church, in order to refresh my memory with a glance at the locality of SEGONTIUM. I have no doubt now that the Roman road leading from it to HERIRI MONS was on the south-west side of the modern road to Bettws Garmon; that it crossed the Seiont somewhere above the spot where the Union Workhouse now stands; and that it kept on dry, ridgy ground till it came to the foot of Mynydd Mawr, whence its course as far as Beddgelert has been long since described in the *Arch. Camb.* It is very probable that another line of road branched off towards Dolbenmaen, and certainly one ran down to the water side at Dinas Dinlle; but the line followed by that which went off for CONOVIVM still remains uncertain. It may have passed by Dinas Dinorwig; but the point requires further investigation.

I understand that a project exists for erecting villas on the sloping sides of SEGONTIUM, which is certainly one of the most remarkable spots in the vicinity,—an “eligible site for a mansion,” as it will probably be described by the advertizing agents. If so, then our Association ought to be on the alert, and make serious preparations, in combination with the *Metropolitan Societies*, for doing for this Roman city what has been done for URICONIUM. So much was discovered when the new vicarage was built, that we may anticipate great things from the excavations of the other four or five acres within the fortified *encinte*. The expense could hardly be borne by our own Association alone. It is improbable that local funds should be forthcoming for the purpose; and as the object may be said to be almost a national one, it will not be unfair to overstep the bounds of what is otherwise a good archæological rule, and call for aid from kindred societies. I cannot but conceive that the “*Antiquaries*” and the two London Associations would be willing to join the Cambrian Archæological Association in so good a work. But no time should be lost; for, when once the building rage sets in, damage and destruction are imminent.

After all, however, the chief object of interest in Carnarvon is, and must be, the Castle. This, in its present condition, reflects great credit on the Government, which completed the external repairs under Mr. Salvin's direction, and also on the officers now in charge, the Constable and his deputy (the Earl of Carnarvon and John Morgan, Esq.), for the care they have shewn in repairing the interior. By the sensible system now adopted, of charging an uniform rate of 4*d.* for each person admitted, sufficient funds have been raised for excavating, clearing, and repairing the inside of the building, as well as for maintaining trustworthy persons in charge of the gate. Most of our members are acquainted with this already. I allude to the matter chiefly with the view of recommending a similar plan to be adopted with other crown castles,—Conway, Denbigh, Harlech, Pembroke, etc. It might not be possible in any of these, except Conway, to raise so large a sum annually as at Carnarvon (about £100 *per ann.*); but still much might be obtained: a repairing fund might be set on foot; and all events the public would not be exposed to extortion. I trust that some of our members connected with these places will profit by the hint, and induce the lessees to imitate the good example set them at Carnarvon. The staircases in this latter castle have all been repaired, the walls cleared to the foundations, and made thoroughly good: every stone, indeed, throughout the edifice has been examined and secured as firmly as at first; and, with common care, it will all hold together for a very long period. New gates have been erected under the great entrance tower; and, inside the Eagle Tower, the lowest vault, opening on the quay, has been temporarily covered in, without damaging any portion of the building, as a depôt for the stores of the Naval Reserve.

It seems rather strange that the Cambrian Archæological Association should never have undertaken to publish an authentic account of this great Castle, nor have printed the original Fabric Rolls which are extant in the Record Office. I do not say anything about views of the building, because it has been so thoroughly worked up by photographers as to have become one of the best known in this country. Plans, however, are still wanting; and measurements, sections, etc., would be of great value to all architects.

At the foot of the Eagle Tower, on the quay, some small and unsightly houses have long been allowed to remain. They are evidently encroachments, and ought to be removed. Possibly means for indemnifying their owners might be obtained from the fund raised at the gates. Nor could there well be a more legitimate application of this money, since the main repairs have been so well attended to. The approaches, indeed, of the Castle, and the vacant spaces at the foot of the walls on the town side, made by filling up the old fosse, are not in a satisfactory condition. They seem to be used as spots on which all kinds of rubbish may be thrown and retained. This should not be allowed; and it is to be hoped that the Deputy Constable will take the matter in hand.

Next in interest to the Castle are the ancient walls, which, after those of Conway, are the most perfect of any in Wales, though nearly

equalled by the walls of Tenby. I do not know in whom the property of these walls is vested; whether in the crown, in the corporation, or in individuals; but thus much is certain, that they ought to be cleared away, on the land side, of all the mean houses that now touch them, and that a roadway should be continued from the quay all round, at their base. The gateways too should be repaired, if not rebuilt, after some of the patterns to be afforded by the Castle. In short, the town ought to shew some kind of pride in them, and keep them in proper order.

It is a remarkable fact that, with all the grandeur of the royal pile continually confronting them, the magistrates of Carnarvonshire should have recently allowed a new County Hall to be erected, after plans and in a style marking a degadence of art—

“If art that can be called where art is none.”

The old Hall, barbarous enough in itself certainly, and inconvenient, has been taken down, and in its place a building has been run up in the “Neat Commercial” style, or “Builders’ Classic,” with a heavy front portico over the secondary door, while the principal door is in the side of the Hall down a back street leading to the jail! The interior of the building is turned round, and the roof cut away for the sake of a skylight; so that the whole constitutes an architectural “sham,” and its appearance only serves to measure the wide interval that separates the constructive skill of these latter days from those of Henry de Elrington.

A new Church, by Mr. Salvin the repairer of the castle, rather too much decorated for the locality,—and *threatened* with a spire,—is now nearly finished, at the eastern entrance of the town. It is a relief to the eye and the mind after the County Hall; and it ought to teach the inhabitants to endeavour to give their town a more suitable aspect than it now wears. The streets, however, retain the same squalid, untidy, featureless appearance for which they have been so long notorious, and to remedy which a conflagration seems especially desirable: what is called the Castle Square, if entirely cleared of all the houses now surrounding it, and if rebuilt with something of the taste manifested at Chester in reconstructing the Rows, might become a great ornament to the town instead of, as it now is, a disfigurement.

I am, Sir, &c.,

Dec. 2, 1863.

A TRAVELLER.

## LOST CHURCHES IN WALES.

TO THE EDITOR OF THE ARCH. CAMB.

SIR,—For the information of an “OLD MEMBER,” I herewith send you a list of several lost churches. In the parish of Clydey, Pembrokeshire, celebrated for its inscribed stones of an early Christian date, there exists on the farm of Plâs yr hendy an oblong-square mound, the site of a lost chapel called “Cappel Mair” (St. Mary’s Chapel). The ruins are covered with turf, but easily traced. The

mother church of Clydey contains a very ancient monument to the memory of a family living at Cappel Mair, probably at Pläs yr hendy. In the adjoining parish of Manordify are the ruins of another chapel, called "Cilvowyr," the tithes of which now belong to a lay impropriator. There is a large Baptist Chapel below the ruins. The church of Castellau, near Clydey, is also in ruins, and has been so for more than a century: the tithes are impropriate. There is a large Baptist Chapel at Blaenfôs, within a short distance of the ruins of this parish church. In the parish of Aberporth, in Cardiganshire, is the extinct chapel of Blaenannerch or Llanannerch (the church of the Annunciation). The site of this ancient chapel is now usurped by a large Methodist Chapel. The tithes of this chapelry belong to John Probert, Esq., the founder of the Medical Benevolent College at Epsom.

I am yours, etc.,

A NEW MEMBER.

### Archæological Notes and Queries.

**Note 80.—COCKPIT.**—In a field to the eastward of Haroldston Ruins, near Haverfordwest, once the seat of the Perrotts, is a level area artificially formed. I have heard that this was a cockpit. The field slopes considerably to the north, and the soil has therefore been thrown up so as to form a very steep but low glacis on two sides of the area. The word *pit* is therefore somewhat inapplicable in this particular example.

J. TOMBS.

**Note 81.—CWNNINGER.** (See Query 117.)—There is in the parish of Burton, Pemb., on the farm of Milton, a field measuring 17a. 2r. 25p. described in the Tithe Map as "*The Cunnigar*." At Milton once lived a branch of the family of Wogan; and this property, I am told, passed away from that family rather less than a hundred years ago. The existing farm-house appears to be but a portion of the original structure. It is old, but not very old.

J. T.

**Reply to Query in Arch. Camb. for Jan. 1864, p. 76.**—Measurement of land in Carnarvonshire, from Hengwrt MS. 251; a MS. formerly belonging to the well-known Edw. Lhwyd of the Ashmolean Museum, and purchased by the Vaughan family, with other of Lhwyd's MSS., at the sale of the Sebright Collection.

"Tres pedes faciunt unam ulnam.

"Quinque ulnæ & dimidium faciunt unam perticam.

"Quadraginta perticæ in longitudine & quatuor perticæ in latitudine faciunt unam acram terræ.

"Quindecim acræ terræ faciunt unum tostum terræ.

"Duo tosta terræ faciunt unam virgatam terræ, et quatuor virgatæ terræ faciunt unum curacatum terræ."

W. W. E. W.

Peniarth, Jan. 14, 1864.

3 1/2 pds = 1 ell  
5 1/2 pds = 1 pole  
4 pds = 1 rod  
15 rods = 1 acre

### Miscellaneous Notices.

**CELTIC MONUMENTS IN N. AFRICA.**—In April last M. Féraud (an interpreter to the French army in Algeria) having set out from Constantina in company with an Englishman, Mr. Henry Christy, who has been for many years engaged in searching after Celtic monuments, found, on arriving at the sources of the Bou-Marzoug, at thirty-five kilometres south-west of Constantina, the ground entirely covered with Celtic monuments within a range of at least three leagues' radius. There were dolmens, menhirs, cromlechs, and tumuli, amounting to several thousands scattered about the country. M. Féraud examined more than a thousand of them. The dolmens are surrounded with one or more square or circular walls built of large stones. The slabs used for tables are so placed that one of their corners is higher than the rest, and some are grooved. At one of the corners of some of the stone walls above mentioned there is a menhir; and lastly, the zone within which all these monuments are placed is surrounded by rows of heavy stones placed upright on the ground, and forming uncovered alleys connecting the dolmens, tumuli, and cromlechs together. Seventeen of these several burial-places have been searched at Mr. Christy's expense, and found to contain human bones, as well as those of horses and birds; buckles, iron and copper rings, vases and fragments of vases, etc. In three of these tombs the skeletons were sufficiently well preserved to admit of their position being determined. They were lying on the left side, with their knees almost touching the chin, and their arms passed crosswise over the breast. Now all dead bodies in Etruscan tombs are placed so. Moreover, the head, resting on a stone, was turned towards the south, and human skulls were placed at the feet. The third tomb contained, besides the bones of a man, those of a horse, with flint implements, and a medal bearing the name of Faustina, who flourished A.D. 141. This Celtic necropolis therefore belongs to the second century of Christianity.—*Moniteur Algérien*.

[We are indebted for this interesting piece of information to the habitual kindness of Mr. Sylvanus Urban.—Ed. *Arch. Camb.*]

**PENNANT MELANGELL CHURCH, MONGOMERYSHIRE.**—This ancient edifice is going to be repaired, not destroyed; and a subscription is forming for the purpose.

**LEGENDARY TALES OF THE ANCIENT BRITONS.**—A small volume bearing this title, and containing eight tales "rehearsed from the Early Chronicles," by Miss L. Menzies, has just been published by Mr. Russell Smith. Its subject comes home to us, and we shall notice it in a future number of the Journal.

(REVIEWS unavoidably postponed.)